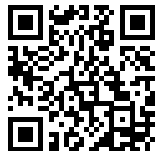

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VOX CLAMANTIS

ESSAYS
ON THE WAR AND OTHER SUBJECTS

BY

KU HUNG-MING, M. A.



PEKING, 1917.

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*Quare fremuerant Gentes et
Populi meditati sunt inania. Ps. II 1.*

Preface.

"At present wise men for the most part are silent and good men, powerless, while the senseless vociferate and the heartless govern; while all social law and providence are dissolved by the enraged agitation of a multitude among whom every villain has a chance of power, every simpleton of praise and every scoundrel, of fortune." Thus Ruskin wrote now exactly thirty years ago.

Now in a world where the senseless vociferate and the heartless govern, what chance is there of any words of mine having any influence among men to-day? But personal friends and pupils of mine have often asked me for copies of the articles which I have at different times written in the newspapers. I have therefore collected together these fugitive writings of mine and now publish them here in a book form.

Plato in ancient Greece, speaking of the anarchic world in which he was then living said: "There is but a very small remnant of honest followers of wisdom, and they who are of these few and who have tasted how sweet and blessed a possession is wisdom and who can fully see, moreover, the madness of the multitude and that there is no one, we may say, whose action in public matters is sound, and no ally for whosoever would help the just,—what are they to do?"

"They may be compared," Plato went on further to say "to a man who has fallen among wild beasts; he will not be one of them, but he is too unaided to make head against them; and before he can do any good to society or his friends, he will be overwhelmed and perish uselessly. When he considers this, he will resolve to keep still and to mind his own business; as it were standing aside under a wall in a storm of dust and hurricane of driving wind; and he will endure to behold the rest filled with iniquity, if only he himself may live clear of injustice and impiety, and depart, when his time comes, in mild and gracious mood, with fair hope."

KU HUNG-MING.

Peking, 28th August, 1917.

VOX CLAMANTIS

THE CHRISTIAN CHURCHES AND THE WAR.

IN the general epistle of James, Ch. iv. 1, the Christian Apostle asks the question "From whence come wars and fightings among you?" One feels curious to know if such a question is now put to them, what answer the Christian Churches and the Ministers of the Christian Churches in Europe would give. Some days ago there was reproduced in the columns of this paper * the Declaration of the British theologians on the causes of the war; and comparing it with the letter written by a great German theologian, Professor Harnack, in reply to the same, one finds the answer of these Ministers of the Christian Churches in Europe interesting and not a little perplexing. The British theologians in their declaration throw the blame for the war entirely on Germany, accusing her of a breach of neutrality and of the laws of nations. The German theologian in his reply accuses Great Britain of being a traitor to civilization. The Apostle James in the same chapter of his epistle, says "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." Now these British and German Ministers of the Christian Churches constitute themselves as judges and,

* This article was published in the "Peking Gazette" in November 1914.

as judges, they unreservedly condemn each the country opposed in arms against their own country. The spectacle of these Ministers of the Gospel of peace and servants of the Prince of peace, instead of preaching mutual forbearance and trying by words of meekness to allay and put down the lusts and passions aroused by this awful war, indulging in mutual recrimination each for their own nation, is certainly not an edifying spectacle to the non-Christian world.

In the Confucian Catechism called the "Higher Education" (translated by Dr. Legge as the Great Learning) it is said: "In Nature there is cause and effect; in human affairs there are springs of actions and consequences. When you know that you must first deal with the causes and springs of actions before you can deal with their effects and consequences, then you are not far from the Truth. If the springs of actions are in disorder, it is impossible for their effects and consequences to be well-ordered". Now what is the real cause—the springs of actions which have given rise to the present war? The British theologians, as we have seen, say that the cause is Germany's breach of international good faith; and the British press assert that it is Prussian militarism. The German theologians and newspapers reply that it is British perfidy and Russian national aggressiveness. But if one goes deep enough into the matter, into the springs of actions in human affairs, one cannot help seeing that the real cause of this war is not that given either by the British or German theologians and newspapers. The Christian Apostle, whom we have quoted, says: "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? *Ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not.* Do you think that the scripture saith in vain: The spirit that dwelleth in us lusteth to envy."

In fact the *real* cause of the present war now going on in Europe, if one goes deep enough into the springs of actions in human affairs, is the lusts, the human passions in the peoples of Europe getting out of control. The cause of the war is the spirit that dwelleth in us, *the spirit that lusteth to envy*; the spirit that makes us unable to see others better off than ourselves, unable to see other nations stronger, richer and more

prosperous than our own.* In other words the real cause of the war is the awful state of the spiritual condition of the population in Europe to-day. But now who are responsible for the spiritual condition of the peoples of Europe? The Christian Churches are, officially at least, responsible for it. One therefore would like to ask the Christian Churches and their Ministers what have they to say for themselves in the presence of this awful state of things now going on in Europe.

Many people are now inclined to think that Christianity is a failure. We are not quite of that opinion. But if Christianity is not a failure, yet, it seems, judging from the spiritual condition of Europe to-day, the Christian Churches in the world to-day are certainly failures. Indeed, Tolstoi went so far as to say that in order to save Christianity, it was necessary to destroy the Christian Churches. We cannot here go into the question why and wherefore the Christian Churches to-day have become failures. But this is what Froude had to say on the Christian Churches in modern England: "Many a hundred sermons have I heard in England, many a dissertation on the mysteries of the faith, on the divine mission of the clergy, on apostolic succession, on bishops and justification and the theory of good words, and verbal inspiration and the efficacy of sacraments; but never one that I can recollect on common honesty, on those primitive commandments, 'Thou shalt not lie' and 'Thou shalt not steal'".

It is of course not within the province of a modern newspaper to teach religion. But to-day we will go out of our way and make no apology for reproducing here from the Book of the Christian Religion, the following words which, we believe, will have a meaning for many of our foreign readers who have come to this land "to buy and sell and get gain". The words are from the same Christian Apostle whom we have already quoted and these are the words: "There is one lawgiver who is able to save and to destroy: *who are thou that judgeth another?* Go to now, ye that say, to-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain. Whereas ye know not what shall be on

* Ruskin says: "The first reason for all wars, and *for the necessity of national defences in Europe to-day*, is that the majority of persons, high and low, in all European countries, are *thieves*, and, in their hearts, greedy of their neighbours' goods, land, and fame."

the morrow? For what is your life? It is even a little vapour that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this, or that. But ye rejoyce in your boastings: all such rejoycing is evil. Therefore to him that knoweth to do good and doeth it not, to him it is sin."

We have ventured to say that the Christian Churches to-day seem to us to be failures. The reason why we have said this is because the Christian Churches and their Ministers at this moment do not seem to know in the least what Christianity really is. We suggest that if they did, they would not at a time like this bother themselves about the neutrality of Belgium or speak of taking their stand upon international good faith or of British perfidy or of Russian aggression, but would concentrate their attention and try their utmost to teach their respective flocks, those who look to them for guidance, the real heart of their religion. Now what is real Christianity at a time like this? "*Pure religion*," says the Apostle James, "*and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep oneself unspotted from the world.*" This, we will venture here to call the attention of the Christian Churches, is Christianity according to our conception of it; this is positive and real Christianity; this is what the Christian Apostle meant by "to do good". Therefore to him that knoweth to do good and doeth it not, to him it is sin. A Christian Church which does not know this or knowing this, doeth it not, is not a Christian Church.

MODERN EDUCATION AND THE WAR.

Writing on the Christian Churches and the war the other day, we said that the real cause of the present war in Europe is traceable to the awful state of the spiritual condition of the peoples of Europe. And this again, we said, because the Christian Churches in Europe which are officially responsible for the spiritual condition of the people, have been failures.

The one principal reason why the Christian Churches appear to have failed in their work is, as Froude complains, that they teach what the people do not want and do not teach what the people want. Now what do the Christian Churches teach? They teach theology; they teach dogma, which is called religion. But what do the people want? They want *education*. In consequence, there has been a need for some institution which will give what the Christian Churches do not appear to give—*education*; and out of this need there has arisen in modern Europe the institution called the school—the school with its modern education. Thus it has come about that there is now in all Christian countries in Europe and America a distinction, a divorce between the Church and the school, and between religion and education; and this distinction, this unnatural divorce between religion and education is, in truth, the source of the anarchy in the spiritual condition of the people of Europe to-day.

In China, we may as well point it out here as one of the remarkable characteristics of Chinese civilization, *education is religion and religion is education*. The same word *Chiao* meaning instruction, education, is also the word for religion. In other words, in China, *the school is the Church and the Church is the school*. But in Europe, as we have said, religion is religion and education is education; the church is the church and the school is the school. In fact there is nothing more remarkable, as showing the unnatural divorce between education and religion, than the law which, we believe exists in Great Britain to-day, prohibiting even the reading of the Christian

Bible in State-supported schools. In France, things have gone even further. The State in France not only forbids the teaching of the Christian religion in the public schools, but the State has even made a new religion called "morality" for the special use of these schools.

Thus we see that although the Christian churches are still officially responsible for the spiritual condition of the people, the school in almost all European countries have really taken over that responsibility. But if the Christian Churches, which are now officially and nominally responsible, are to be blamed for the awful state of the spiritual condition of the people of Europe as we see it in this war—not only in the horrors on the actual battlefield, but also in the atrocities of the public press,—if the Christian Churches are to be blamed for this, what shall we say of the school, of the modern school, of the modern education of Europe to-day?

Ruskin says, "*The only result of the general run of modern education is to make a man think wrong on every possible subject important to him in life.*" Now is this true? Let us here examine and see. Let us take the subject of war. What has modern education to say on war? Does modern education teach that war is a serious,—an awful thing? No. All modern schools, we believe, teach that war is a grand, a glorious thing. Well, then, war and fighting for what? For right? For honour? No, modern education says: "War for *interests.*"* Then again, war and fighting for whom? "War and fighting for one's own country," says modern education. But even if one's country is in the wrong? "Yes," so answers modern education, "right or wrong hurrah! for my country". Indeed we believe that, according to the teaching of modern education, if our country should ever get into war with the Almighty himself, it would be our duty to fight Him!**

Now this word "patriotism" brings us to the religion taught in modern schools, the Religion of Patriotism, which has superseded Christianity in many European countries. And what has the modern school, modern education to say on patriotism? Does modern education teach that patriotism means doing one's duties as a true citizen of a true State; to be loyal to his King or Emperor; to be

* Read Sir Edward—now Viscount Grey's speech in the beginning of the war.

** Read modern Japanese school text books on Patriotism and you will find what is said, literally true.

law abiding; to live soberly and within one's means; to pay one's debts; to be a dutiful son to one's parents; to live a pure life; to marry early and rear up a family, which according to the good parson in Goldsmith's "Vicar of Wakefield" is the first duty of patriotism; to be a good husband; to be a kind father; to take an interest in, and to care for one's relatives; to be trustworthy to friends and helpful to them when they are in need. Does patriotism according to modern education mean all this? No! Modern education teaches that patriotism, to quote the words of John Bright, means "to take a commendable interest in politics:" in fact, patriotism means merely the assertion of one's right to vote, to have a say in the government of one's country. Modern education teaches that, when a man is in a foreign country, patriotism means, instead of upholding the honour and good name of his country by his character, honesty, and good manners, to obtain—honestly if he can—but in any case to obtain, to grab for substantial advantages, for commerial and other privileges for his own nation. Finally, modern education teaches that patriotism means waving of flags and going in procession with red lanterns on every possible occasion; in fact, patriotism means the hoisting of one's nation's flag, wherever a man goes. In short, according to modern education, patriotism means to hoist flags, to shout for and glorify one's own nation. The Christian Catechism says: "The chief end of man is to glorify God." But the catechism of the new Religion of Patriotism in modern schools, which has replaced Christianity and other old systems of religion, says: "The Chief end of man is, for the Englishman to glorify the British Empire, for the Germans to glorify the German Empire, for the Japanese to glorify the Japanese Empire, and now for the modern Chinese to glorify the glorious Chinese Republic."

Some people may say that the above is an over-charged picture or travesty of modern education. But, to speak soberly, we believe no one can deny that, more than anything else, the wrong thinking on these two subjects "war" and "patriotism" taught by modern education in schools, the wrong over-emphasis laid on what has been called "martial spirit" and on "patriotism", have helped very largely to bring on the terrible war now going on in Europe. Prussian militarism is being denounced as a peril to the world. But is not the movement called Baden-Powel's Boy Scouts also militarism?

Prussian militarism is at least a serious militarism, whereas this Boy Scout Movement with its war-whoop is, we must confess, pure extravagant Jingoism. An old Chinese proverb says, "playing with militarism is like playing with fire; if you don't take great care, you will surely burn yourself up." Thus even school-boys have been taught to play with fire, and yet people are now astonished that all Europe is ablaze with fire,—with war. Christ in his forcible way said: "*All they that take the sword shall perish with the sword.*" But the patriots will say to us: "Nay, but we have had to teach even our boys to play at soldiers in order to prepare ourselves against aggression." Now we will not answer for ourselves, but will let Confucius answer for us. Confucius said to a disciple who was making excuses for a war which he was preparing against a neighbouring state which was hostile and becoming a danger to the state in which he was Prime Minister: "When the people of a foreign nation are dissatisfied and have hostile feelings towards you, then you should cultivate the civil, the gentle virtues,—i.e., virtues of good manners and refinement, in order to attract them,—in fact raise the standard of the moral education of your own people ("Discourses and Sayings" XVI, II). To foreigners who ask what is the difference between the teaching of Confucius, the *old learning*, and modern education, the *new learning*, we answer: "It is this!"

DEMOCRACY AND THE WAR.

Mencius said, "During the 'Spring and Autumn' period, there were no righteous wars" (Mencius Bk. VII. Part II, ch. 2). The Spring and Autumn period in Chinese History (772-480 B. C.) was an age of great anarchy and frequent wars in China, as it is now in Europe. The feudal order of society in China then had broken down and a new social order with new ideas—a democratic order of society just as we have in China to-day, was being formed; but unfortunately at that time, the idea of a true foundation for such a new society was not understood. With the loss of the strong feudal habits of subordination and deference, the idea of *kingship*,—the principle of respect for authority as the imperative and fundamental basis of a State was lost. Confucius, who lived at the time, said, "Among the barbarous tribes of the North and the East even, the people still have *kingship* and respect for authority; whereas in the civilized realms of China to-day, *kingship* and respect for authority do not exist anywhere." (Disc. and Sayings III, 5.) Indeed, Confucius in the last days of his life wrote a book called the "Spring and Autumn Annals" (which may be compared with Carlyle's latter pamphlets) to show that the cause of all the anarchy and endless wars of the time was the loss of the idea of kingship and respect for authority in the Chinese nation during that period of Spring and Autumn to which Mencius referred.

We now see the same state of things in Europe to-day as it was in China 2500 years ago. The feudal order of society in Europe has now been broken up and a new social order with new ideas,—a new democratic order of society is being formed. But now what does Democracy mean? To many people in Europe and America to-day— and, we are sorry to say, since the coming of the New Learning into this country, also in China now,— Democracy means, *Kinglessness*. The American says, "Government of the people, for the people and *by* the people." Sir Edward Grey said the other day

in connection with the present war, the British Government would be guided entirely by public opinion. Now according to the principle above laid down, while on the one hand the Emperor, King, Chief Magistrate, or Prime Minister at the head of a nation, who is responsible for the good government and the welfare of the nation, is to take no responsibility whatever for guiding and leading the nation the way it should go, but has merely to follow blindly the will of the people called public opinion,—the people themselves on the other hand are to decide not only how they are to be governed, but, when necessary, also what is a righteous war and what is not a righteous war and when and against whom the nation is to make war. Now leaving out the question of good government, one may ask here: Can the people, the mass of the people in a nation judge rightly what is a righteous and what is not a righteous war? A righteous war is a war for right, for righteousness or, as everybody now says, for civilization. Therefore in order to know whether a war is righteous, or unrighteous, it is necessary to know what is civilization,—what is true and what is false civilization. Now, how much do or can the people, the mass of the people in a nation know about real civilization? The Chancellor of the Exchequer *) in Great Britain has been lately telling the people of England in connection with the present war, something about a rabbit and a hedge-hog. There is no doubt that the people, even the mass of the people in England know something about a rabbit, know the difference between a rabbit and a hedge-hog. But civilization? True civilization? When people talk about civilization, they should remember that civilization is not only a big word, but a big thing—a very big subject.

It may, however, be urged that although the people, the mass of a people in a nation do not know much about civilization, yet they can choose and elect the right people who know about such things, to tell them what civilization is. But the question here again is: Can the people, the mass of the people in a nation, recognize the right persons who really know about civilization and elect these persons to tell them what civilization is? Now let us hear what Lord Bacon has to say on this subject.

*) Mr. Lloyd-George, now the Prime Minister in Great Britain. In one of his speeches he said that the German Emperor thought Belgium was a rabbit, but it turned out to be a hedge-hog.

Lord Bacon says, "Praise is the reflection of virtue, but it is as the glass, or body which giveth the reflection. If it be from the common people, it is commonly false and nought, and rather followeth vain persons than virtuous, for the common people understand not many excellent virtues; the lowest virtues draw praise from them, the middle virtues work in them astonishment, but of the highest virtues they have no sense or perception at all, but shows *species virtutibus similes* (appearances resembling virtues) serve best with them." Thus, if what Lord Bacon says here is true, when the people, the mass of the people in a nation, if they want to know what civilization is, have to choose the persons who are to tell them that,—the probability or even the certainty is that, instead of choosing the right persons, the men who really know something about civilization, the people will choose the clever men, men with the "appearances resembling virtues," glib tongued men who can talk cleverly to them, for instance, about a rabbit and a hedge-hog.

But it may still be argued that the majority of the people in a nation may surely be trusted to choose the right persons to tell them what civilization is. Now it seems to us that when you depend upon the majority in a nation to choose the right men, the chance of choosing aright becomes still more hopeless. In the New Testament it is said, "Many are called, but *few* are chosen." Plato and the wise men in ancient Greece all say, "The majority is always bad". Indeed in China, in ancient times, Kings when speaking of themselves instead of saying "I" or "We", said *Kua-jen*, "Our Minority". Thus in all countries and in all times, if a man wants to know not merely what bread and butter, what his petty personal interests mean, but what truth, what righteousness, what honour, what civilization means—*he must leave the crowd*, the majority, he must not be afraid of being in the minority—even, if need be, in a minority of one by himself. Indeed only the man who has the courage to be in a minority of one by himself, the Chinese call a *Chun-tzu*, a gentleman, literally the kingly man, who thus can speak of himself, like the Kings in ancient China, as *Kua-jen*—Our minority.

In other words what we want to say here is that the people, the mass of the people, especially the majority of the people in a nation can never judge rightly what is truth and what is falsehood, what is honour and what is dishonour, what is righteousness and what is not

righteousness—in fact, what is civilization and what is not civilization. On the contrary, when the question of truth and falsehood, of honour and dishonour, of righteousness and unrighteousness, and of true and false civilization, when such grave and important questions are left to the decision of the mass of the people, of the majority of the people in a nation, the decision will always be a wrong one and a war arising from such a decision will always be an unrighteous war.

But now to sum up and conclude. Writing on "Modern Education and the War" the other day, we said that the wrong thinking, as Ruskin calls it, or wrong ideas, taught in modern schools, of the two words "war" and "patriotism" have, more than anything else, helped to bring on the present war in Europe. Now what we want further to point out here is that the wrong conception which the people of Europe and America to-day have of the word "Democracy", is not only the root of all the anarchy, social, political and international anarchy in modern times, but it is also the immediate cause of the present war. Democracy in its true sense negatively means: No privilege. Democracy in its true sense positively means: Equal opportunity for all, or, as the great Napoleon said, "carrière ouverte aux talents." In fact, democracy means Open Door, regardless of birth, rank or race. This is the essence of democracy and nothing more. But to many people now, as we said in the beginning of this article, democracy means Kinglessness: *i.e.* to say, as the French writer Alphonse Karr puts it, "in the school the pupils should teach the teacher; in the army, the soldiers should command the general; and in the streets, the horses should drive the coachman (*les cheveux doivent mener le cocher.*)"

Now it is this wrong conception of democracy as Kinglessness which, while on the one hand, it has made the majority of men in modern times disbelieve not only in a Kingly rule, but also in Kingliness, in human worth in man,—on the other hand, this wrong conception of democracy it is, which has made responsible statesmen in all the nations of Europe to-day throw up the reins altogether over the mob; made them either follow blindly the will of the mob,—the modern mob with their wrong perverted ideas of patriotism which they get from modern education; or, what is still worse, pander to these perverted ideas and passions of the mob. In fact, it is this what Carlyle calls the *Jesuitism* the combination of cunning

and cowardice in the modern public men, the Jesuitism of statesmen and responsible public men in all European countries to-day who, while they talk of peace and civilization, pander to the passions of the mob, and the combination of vanity and violence of the lower classes, the *anarchism* of the *mis-educated* modern mob who, while they know and care nothing for the true duties of a citizen, prate of patriotism; it is this Jesuitism of the responsible public men and the Anarchism of the irresponsible mob in Europe to-day which have brought about the most unrighteous, most immoral, senseless, terrible war which the world has ever seen,—the war now going on in Europe. It was against this Jesuitism and Anarchism, the product of false democracy, that Carlyle in modern times in Europe wrote his *Latter Day Pamphlets* and Confucius in ancient times in China, wrote his *Spring and Autumn Annals*. Mencius said, "When Confucius completed his *Spring and Autumn Annals*, the *Jesuits and Anarchists became afraid*." 孔子成春秋而亂臣賊子懼 (Mencius B, III, Part II, ch. IX, 11.) *)

*) In my book "Papers from a Viceroy's Yamen", I said: "The real Anarchy of the world to-day is not in China—although the Chinese are suffering from its effects—but in Europe and America. The sign or test of Anarchy is not whether there is more or less disorder or mal-administration in a country. The real test is this. The word Anarchy in Greek literally means "Kinglessness." There are three stages or degrees of Anarchy. The first is when there is no real capable true King in a country. The second stage is when the people of a country openly or tacitly do not believe in a kingly rule. The third and worst stage is reached when the people of a country do not only disbelieve in a kingly rule, but even in kingliness—in fact, become incapable of recognising kingliness or human worth in man at all. It seems to me that Europe and America are fast nearing this last and worst stage of Anarchy. Goethe in the beginning of the last century said in verse:

Frankreich's traurig Geschick, die Grossen mögen's bedenken;
Aber bedenken fürwahr sollen es Kleine noch mehr.
Grosse gingen zu Grunde; doch wer beschützte die Menge
Gegen die Menge? Da war Menge der Menge Tyrann.

In English:

Dreadful is France's misfortune, the "classes" should truly bethink them;
But still more, of a truth, the "Masses" should lay it to heart.
"Classes" were smashed up; well, then, who will protect now the
"Masses".
Gainst the "Masses?" The "Masses" against the "Masses" did rage.

MODERN NEWSPAPERS AND THE WAR.

Goethe, when he was pressed hard about the immorality of Lord Byron's poems, said that, after all, they were not so immoral as the newspapers. We wonder if people to-day realize how immoral modern newspapers are. In order to know how immoral modern newspapers are, we must understand what the words "to be immoral" really mean. To many people, to be immoral means to drink whiskey, and smoke cigarettes or opium; to have irregular relations with the other sex. But to Goethe, to be immoral means more than that; immorality means something deeper than that. To Goethe immorality means selfishness and vulgarity; to be immoral means to be selfishly vulgar. Confucius said, "A gentleman is broad and never biassed. The vulgar person is narrow and always biassed." The Chinese words which we have translated as the vulgar person, means literally "a small man," translated by Dr. Legge as the mean man and by the late Sir Chaloner Alabaster as—the *cad*. Now one of the smallest men, one of the most immoral characters in Chinese history, Wu San-ssü, nephew of the notorious Empress Wu of the Tang dynasty (A.D. 654), said, "I do not know what is a good man and what is a bad man. To me a man who is *for* me, for *my* interests, is a good man and a man who is *against* me, against *my* interests, is a bad man." This is what Goethe meant by immorality when he spoke of the immorality of the newspapers. According to Goethe and Confucius, to be narrow and biassed, to be vulgarly selfish, is to be a small man, a mean man,—a *cad*; and to be a *cad*, is to be immoral, more immoral,—worse than to drink whiskey and smoke cigarettes or opium; more immoral,—worse than even to have irregular relations with the other sex.

Indeed it is only when one understands what immorality really means that one realizes, as Goethe did, how immoral modern newspapers are. We do not here speak of disreputable *prints*, such as one sees even here

in China, * which are either the sychophant paid mouth-piece of some great Magnate, clique or corporation or stupid vulgar *rags*, which live solely by scandalmongering sensation and by pandering to the passions of the mob. But let us take such a high class paper even as the London *Times*—at one time and even now a world-famous newspaper. When the Germans in 1897 forcibly occupied Kiaochow, the London *Times*, in a leading article then said: “Well done! Germany; that is the only way to deal with the Chinese.” We remember distinctly that was the gist of the *Times* leading article telegraphed out here. But now in 1914 when Germany is at war with Great Britain, and Great Britain’s Ally, Japan, undertakes a campaign against Tsingtau, what does the London *Times* say? The London *Times* now says, “Well done, Japan! Japan is perfectly right in taking her revenge and driving out those international thieves and robbers out of China.” Now can any one conceive of anything more immoral than this intellectual somersault?

Now in order to understand how such a highly respectable paper such as the London *Times* can be so immoral, one has to know the class and calibre of the men who are now generally employed in modern journalism. Carlyle, speaking of modern literature, says, “A crowded portal this of Literature. The haven of expatriated spiritualism and also of expatriated vanities, prurient imbecilities: The immortal gods are there (quite irre-recognisable under these disguises) and also the lowest broken varlets; an extremely miscellaneous regiment; in fact, more a *canaille* than a regiment.” What Carlyle says here of modern Literature, applies also and still more aptly to modern journalism.

But if the above is the state of Journalism and newspapers in Goethe and Carlyle’s time, it is now much worse. There is now, besides bias, narrowness and vulgarity, another element in Journalism, which in Goethe and Carlyle’s time, was not in it, viz. *commercialism*. At one time Journalism was a profession, but now it is pure commercialism. If there were at one time broken varlets in Journalism, there were then in it, as Carlyle

* At the time when the “Lusitania” was sunk, I said. “It was dreadful of the Germans to sink such a fine ship and cause the death of so many people; but the British newspapers in Tientsin have done something worse,—they have *sunk* the prestige, the honour of Englishmen in China.

truly says, also expatriated *real* spiritualism, nay, even immortal gods. Of these immortal gods in Journalism at one time, we need here mention only three names, John Milton, Jonathan Swift and the unknown writer, who called himself Junius. But now since Journalism has become commercialism, there are now left in Journalism,—as far as one can see, judging from the atrocities which have filled the public press since the present war began,—left for the most part only, as Carlyle would say, the lowest broken varlets whose patriotic vapourings and attitudinising, which they have the assurance to call convictions, are valued and can be had at so many dollars and cents! Indeed one of the worst signs, it seems to us, of the terrible condition of modern society, of modern civilization in Europe and America to-day, is not even the gross materialism, the heartless extravagance and hardened cynicism one sees in the modern *l'homme sensuel moyen*: the worst sign is that commercialism has entered into every department, even the holiest and most sacred part of spiritual life. Science, art, literature and philosophy are now hawked about and promoted by methods which even company promoters would be ashamed to use, and the cause of education, nay, of religion itself, is advertised in the same way as quack doctors advertise their medicines with flaming electric lighted vulgar advertising signboards.

Now what makes this question of modern newspapers so serious a question is that, the newspaper to-day is the Church of the new era, the Church of the new modern Democratic society in Europe and America. In fact the modern newspaper—whatever one may say against it, is really the new modern Church which has now superseded and taken the place of the Christian church. It is the new Church of the new social order, the modern Democratic society, which, in our article on Democracy and the War the other day we said, is now being formed in Europe and America. The religion of this Church one may call by one word—"Liberalism". Just in the same way as Christianity broke up and destroyed the ancient Roman society, and set up a new society,—the mediaeval Christian society of Europe,—so the new religion of the modern era, "Liberalism," has destroyed the mediaeval Christian society and is now trying to build up a new society—the modern Democratic society. After Christianity had destroyed the ancient Roman society, the Christian church became the new

church of a new society—the mediaeval Christian society of Europe. In the same manner after the modern religion “Liberalism” has now destroyed the mediaeval Christian society, the Newspaper now is the new Church of a new society,—the modern Democratic society. This new Church of the modern era, the Newspaper, has now taken over completely the true function of the Christian church,—the function of looking after the moral and spiritual condition of the grown-up adult population in Europe and America. The Christian church, on the other hand, the Christian church in all Christian countries to-day has become, like the Taoist temples and Buddhist lamaseries in China, a mere aesthetic ornament.

Now during the middle age when the mediaeval Christian church was a true, a moral church, and Christian priesthood was synonymous with piety, there were peace and order in all mediaeval Europe. But later on when the mediaeval Christian church ceased to be a true, a moral church; when that church failed to understand the very religion, the religion of renunciation, poverty, piety and purity which it professed to teach; in fact when the mediaeval Christian church became so effete and corrupt that the Head of the church, the Pope, actually sold forgiveness of sins for money and thus the word Christian priesthood became synonymous with *Simony*, the mediaeval equivalent for commercialism, then a terrible war broke out in all Europe which, as we all know, lasted for thirty years. It took the Germanic nations thirty years to put down this commercialism in the mediaeval Christian church. This thirty years war is now called the War of Reformation,—the reformation of the mediaeval Christian church. The present war now going on in Europe, we think, will also in future history be called the War of the Reformation,—the reformation of the new modern Church, the Church of the new era,—the Newspaper. Until this modern Church, the modern Newspaper or Journalism is reformed, there will be no peace, no order, no civilization possible in Europe; for this modern Church, the Newspaper, like the latter day mediaeval Christian Church, now not only does not understand the very religion which it professes to teach, viz., Liberalism and true Democracy, but it has degenerated and become commercialism. What Christ said of the old Jewish church, one may say of the new modern Church to-day, the Newspaper, “My house is a house of prayer, but you have made it a den of thieves.” Indeed

to the editors of English newspapers in China and to the Christian Missionaries teaching not Christ, but New Learning in China, who have helped to produce the new *horror of civilisation*, the modern Chinaman of the present Revolution in China, one is almost tempted to address the words of Christ: "Woe unto you, *scribes* and *Pharisees*, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, *ye make him twofold more the child of hell than yourselves!*"

JAPAN'S JUSTIFICATION.

(A letter addressed to the Editor of the
"P. and T. Times.")

Dear Sir,—I have read with great interest a Japanese Resident's letter in your columns of the 20th instant giving the justification for the decision of responsible statesmen in Japan to join in the action against what may be called the "Sedan" of German Kolonial Politik, and European Imperialism generally in East Asia.

Will you allow me to say that this justification given by your correspondent is the only one argument I have heard which seems at any rate fair and reasonable in defence of what, on the face of it, looks very like an outrage against the Rule or Religion of Play the Game—this action of Japan in joining in a little bit of a side scene of the great European war in this part of the world. I say outrage because every Japanese, I think, must know the common Chinese expression Sheng Chih Pu Wu in Japanese *Katte mo era ku nai*, ("Even victory will tarnish your prowess"), which is applicable to the terrible campaign we are now going to see against the handful of German clerks in Tsingtau.

To show you that I fully appreciate your correspondent's argument, I will here give you an instance in European history of a situation in which an action such as that which Japan is now taking, is not only right and justifiable, but even necessary and absolutely called for. In his Life of the late Emperor William I of Germany, Mr. Archibald Forbes thus describes the last act, or scene, in the tragedy of Sedan in France in 1871:

"An hour before the hoisting of the white flag, it had become apparent to the Prussian King that his artillery commanded the entire space upon which the French army stood helplessly pressed together in confused masses. Reports from all directions convinced him that he was everywhere in sufficient strength to defeat any attempt to break through. Since the French down there were stubborn, a yet acuter incentive than the argument

already applied needed, it seemed, to be administered. As in old times, in the name of humanity, people in the last stage of hydrophobia used to be put out of their agony by being smothered, so the final death throes of the French Army was to be artistically quickened up. To quote the German official account: 'A powerful fire of artillery against the enemy's last point of refuge appeared under the circumstances the most suitable means for convincing him of the hopelessness of the situation and for inducing him to surrender. With the desire to hasten the capitulation, the King ordered the whole available artillery to concentrate its fire upon Sedan.'

We see from this that in war, merciless rigour and inexorableness is not inhumanity, but the only true humanity, and paradoxical as it may sound, in order to be merciful it is necessary sometimes in war, to be cruel. You will remember the terrible words of the American General Sherman: "In war leave to your enemy nothing except his eyes to weep with." "*A la guerre comme à la guerre,*" as the French say.

It is therefore not from the point of humanitarianism or the gospel of turn the other cheek that I am going to examine the question whether Japan is justified in her present action. I want to examine this question from the point of the *law of the gentleman*,—the law of true Bushido. People tell me that Japan is quite right in taking her revenge upon Germany. But the question with me is: Is Japan taking her revenge like a gentleman, like a true Bushi. The question is, in fact: Is Japan playing the game? The answer to this question it seems to me, turns upon the point as to whether the situation in Tsingtau at this moment is analogous to the situation described by Mr. Forbes in Sedan in 1871. If it is, then Japan is perfectly justified in her present action. But if it is not, then I am afraid that this campaign of "revenge", which Japan is undertaking against a handful of German clerks in Tsingtau, is worse than a crime,—*it is an incredible, terrible blunder*. Your correspondent's argument, I understand, simply amounts to this. In her present action, Japan's sole motive and object, like that of the king of Prussia in Sedan, is, by convincing the Germans of the hopelessness of the situation, to induce them to surrender without fighting; in fact to bring about or hasten the capitulation of Tsingtau without unnecessary

bloodshed, and thus stop the horrors of war and the menace to trade and commerce on the China Coast; in one word, "to remove all cases of disturbance in the Far East."

But, will this action of Japan help to hasten and bring about the capitulation of Tsingtau? Your correspondent evidently believes it will. He says: "Now that Japan has entered into the arena, the Germans, being well acquainted with Japan's war *modus operandi*, would rather prefer the wisest way of surrendering the place to a stronger hand without resisting, so that no bloodshed may take place in this part." I must confess I do not quite understand what is meant here by Japan's war *modus operandi*. If your correspondent by that means the generally admitted moral bravery or Bushido of the Japanese, then I can only say that I believe a true Bushi never speaks of his Bushido or bravery, and the Germans will never be afraid of Bushis who speak aloud of their Bushido. But if by Japan's war *modus operandi*, your correspondent means physical brute courage or war whoop, then I can only say that the war whoop of the Japanese, terrible though it be, as one hears it in Japanese theatres, will not, I believe, frighten even the German clerks in Tsingtau; for a war whoop is a thing which can only frighten savages and animals and not a civilised nation, and whatever one may say against German politics and the methods of German statesmen, nobody can deny that Germany is a civilised nation and, what is more, an armed civilised nation. Indeed your Japanese correspondent seems to me to forget that Bushido is not an article made only in Japan.

Thus we see that the present situation in Tsingtau is not like the situation in Sedan in 1871. The present action of Japan will not help to bring about or hasten the capitulation of the "Sedan" of Germany in the Far East without unnecessary bloodshed. On the contrary, it will have just the very opposite effect. It will make the German clerks in Tsingtau fight with a desperation which they otherwise would not do, and thus the horrors of war, instead of being stopped, will be prolonged, or at least, intensified. As to removing all causes of disturbances in the Far East, this unadvised action of Japan—this great campaign of the great Japanese nation against a handful of German clerks in Tsingtau—will, I am afraid, give rise to and create such intensely bitter feelings—national and racial bitterness everywhere, with the result

that there will be no peace, not only in the Far East, and in the whole world, for perhaps a hundred years; and in the still yet fiercer, bloodier and more terrific wars which will arise out of these national and racial bitter feelings, not only the petty commercial and trading interests of the few shopkeepers in Shanghai, which British and Japanese statesmen make such ado to protect, but even the interests of civilisation of all nations in the world, Japan included, nay,—civilisation itself will be in danger of being wrecked and destroyed.

I say therefore that the present action of Japan decided upon by responsible Japanese and British statesmen, is worse than a crime; it is an incredible blunder on the part of these statesmen if they are sincere, as I have no doubt they are, when they say they want to preserve peace and remove all causes of disturbance in the Far East. For any one who is capable of thinking with evenness of temper and calmness of judgement, I think, must know that if there is anything in this world more than all other things, which creates and gives rise to disturbances, quarrels and wars among men, it is bad feelings. Now, do the responsible Japanese and British Statesmen realise how much bitter feeling, bitter national and racial feeling, this stepping into the arena of Japan against the handful of German clerks in Tsingtau will give rise to and create—bitter feelings which will become a heritage of hate for generations to the nations and people upon this Earth?

I have called Tsingtau the "Sedan" of the German Kolonial Politik and European Imperialism in the Far East. But I think it right and necessary here to make it plain that in saying this, I do not mean to imply that the present German Emperor and the German people are alone to be held responsible for the European Imperialism which has now culminated in this inevitable great European War, a world cataclysm which, I am sure, must be deplored even by the actual participants. In my humble opinion, all the people in Europe without exception are responsible for this European Imperialism, for this European Imperialism is the natural product of nationalism—misguided, ill balanced, foolish nationalism in all people of Europe to-day. Many of my European friends have said to me "Your Chinese have no nationalism." I answered, "Thank God, we have not." For what is the result of nationalism? In China here, where we had no nationalism until the New Learning came, the first result

of talk of nationalism which the New Learning brought into this country was that even the phlegmatic compradores in Shanghai instead of living as dutiful sons and good citizens, as loyal subjects of the Emperor, these fat phlegmatic compradores wanted to glorify the pure Chinese Empire, the consequence of which was a revolution with many heads broken and many houses burnt, all for nothing; and the final result of nationalism in China now is that China has become a Republic with a queueless very fat man in the gorgeous uniform of a grand Field Marshal as President of the great Republic of China, who, however, in spite of all his grand military uniform, dares not say a word one way or the other, while the honoured guests of the great Chinese Republic are bullying and cold bloodedly massacring each other in her house! That is the result of nationalism in China. The result of nationalism in the people of Europe, with its product, Imperialism, we see now not only in the awful slaughter in Europe, but also in the pitiful, pitiable tragedy going on before our eyes in Tsingtau—a greater disgrace to the helplessness of European diplomacy in the Far East even than the tragic Boxer muddle in Peking in 1900. In speaking of the want of common sense and helplessness of the European diplomats in Peking which brought on the Boxer Tragedy in 1900, I quoted these words of Emerson “Governments must always learn too late that *the use of dishonest agents is as ruinous for nations as for individual men.*”

In conclusion will you allow me to quote the following words which I wrote in an article entitled “Et Nunc Reges, Intelligite” which appeared in the “Japan Mail,” of Yokohama, in 1905, during the Russo-Japanese War. Speaking of the causes which led to that unfortunate war, I said:

“I wish to say here, that Russia’s unfriendly attitude, military as well as diplomatic, towards Japan has been directly provoked by the Imperial Japanese Government’s mistaken and misguided policy. Now what was the provocation? The provocation was the Anglo-Japanese Alliance. When this alliance was concluded, I said to my English friends that it was an alliance to break the peace of the Far East. I have, of course, not the least doubt of the *bona fide* good intentions of both the British and Japanese nations in concluding this Treaty, but any one who will look at the matter with evenness of temper and calmness of judgment, must admit that the direct

effect of the Anglo-Japanese Alliance was not only to bring in, but to increase tenfold, into the politics and international relations of nations having interests in the Far East two very undesirable moral elements which work directly against the preservation of peace—two moral elements, namely, jealousy and suspicion. That is why I say that the Anglo-Japanese Alliance was an Alliance to break the peace in the Far East. In fact, the Anglo-Japanese Alliance was an act to break up the solidarity and sodality of the European nations having interests in the Far East. Therefore any one who will look at the matter with a judicial mind must see that the British and Japanese statesmen who were responsible for this Anglo-Japanese Alliance were guilty of a very reprehensible and almost criminal want of judgment.

In any way, for the Japanese nation this Anglo-Japanese Alliance is the most disastrous piece of diplomacy which responsible Japanese statesmen have done, since Japan first came in contact with European nations. Without this Anglo-Japanese Alliance, Russia's military as well as diplomatic attitude not only towards Japan and the Japanese in Korea, but even towards China and the Chinese in Manchuria, would have been quite different. In fact without this Anglo-Japanese Alliance, the Manchurian question would have been quite easily settled.

The Japanese nation, if they will only look at the matter calmly, must see that by concluding this Anglo-Japanese Alliance, the Japanese nation were announcing to the world that Japan was going to take a part in European politics, that Japan was going to take a hand in the frantic and mad game of "Kolonial Politik," which the European nations, led now not by their kings and rulers, not by the best men in the nation, but by the *mob*; in fact, Japan was going to take a hand in the mad game of modern politics which European nations are playing against each other.

There is, of course, nothing in the nature of things against the Japanese nation taking part in European politics and thereby becoming a world Power—a truly great Power exercising Imperialism over the wide world. There is, I say, nothing in the nature of things against the Japanese doing all this and more. But I wish to tell the Japanese nation this: If the Japanese nation listen to

their English friends and to the Tokyo professors and try to become a world Power by taking a hand in the mad game of European politics, the Japanese nation will be as sure to attain the object of their ambition as the man, to use Mencius' illustration, who climbs up a tree to catch fish.

Apologising for the length of this letter, I am, etc.

KU HUNG MING.

Peking, August 24.

HONOUR OR INTERESTS?

The late General Gordon has said: "Grope in the dark as we must in the East, the best course is that which is just and right." Now there can, I think, be no question that in case we Chinese want to adopt any policy. General Gordon, the Christian knight and true English gentleman, is a much better guide for us to follow than the writer of the "Indiscreet Letters from Peking". Mr. Putnam Weale. Therefore in the present great crisis in the world's history, grope in the dark as we Chinese must in the West, the best course for us to take is *not* to do what, as Mr. Putnam Weale tells us, is or will be profitable and advantageous to us, but, in the words of General Gordon, "*to do that which is just and right.*"

Now, is it or will it be right for China, at the present moment to take any action that is liable to make Germany and the other Central Powers now fighting in Europe her enemies? Mr. Putnam Weale says: "If a masculine action has been taken in Washington, honour demands that another be taken in Peking". This sounds very impressive. But let us examine what this masculineness and honour really mean. Remember, Germany and her allies, whether they are right or wrong, are fighting bravely against overwhelming odds, in fact against almost the whole civilised world. Now, it appears to my mind that people who speak so much of International Law forget that there is a still higher law namely the "*Law of the Gentleman*". The English man calls it the Law of Playing the Game.—I remember that when I was in a public school in Scotland, it was according to this Law of Playing the Game considered unmanly for anyone to join a crowd to go for a single boy, even if that single boy was the *bully* of the school. Thus what even an English school boy would consider unmanly, Mr. Putnam Weale calls a masculine action.

The action taken by the United States of America may from the American point of view be necessary, may even be right, but there is certainly no manliness in it. Again, people who are trying to teach the Chinese International Law, do not know that there is in China an

old piece of real International Law dating from the time of Confucius, which is more applicable to the present case than any modern International Law that I know of.—This old piece of Chinese International Law says: “A nation going into war must have a *casus belli*”. *But China has absolutely no *casus belli* whatever against Germany. For China, in the first place, has no concern at all with the quarrel now going on in Europe and, having no mercantile marine worth speaking of, China, is not in any way affected by Germany’s submarine war. As for upholding International Law, China, in my opinion, has absolutely no *status*, no right whatever to constitute herself judge, sit as in a court and pass judgment upon Germany; and those who advise China to do that, it seems to me, do not understand the meaning of the word “impertinence”, for such an action on China’s part would be nothing else but a piece of gratuitous impertinence.

In fact, the only intelligible and valid reasons, as far as I can see, which Mr. Putnam Weale and those who are advising China to take hostile action against Germany can advance, amount simply to this: China should take such action, because by so doing she may obtain rewards, or really *bribes*, from the Allies after the war in the shape of favours, concessions and a remission of kicks.—I say remission of kicks, because Mr. Putnam Weale says: “After the victory of the Allies (victory, remember, in a war for the protection of weak nations), every one who is not found on the side of the victors will be counted as on the side of the vanquished!”—This argument in simple language means nothing else than this: You are, for no reason whatever, to pick a quarrel with a friend and if necessary fight him, not because you have any grievance against him, but merely because by so doing, you will obtain *bribes* from six or seven men who are attacking him, or at least you will secure immunity from being kicked by them after the fight.—And that Mr. Putnam Weale calls honour! Well, I think even American business men would at the most call it good business principles, but every plain honest man would call it the business principles of a cowardly blackguard.

Confucius says: “A gentleman understands *honour*, what is right; a cad understands *interests*, what will pay.” To me it seems that in answering the question as to what she should do in the present crisis, China must decide

* 名有出師

whether she wants to be a nation of gentlemen or a nation of cads. The decision, I must say, is a very momentous one, for upon this decision will depend not only the future of China, but the future on the world.—If China listens to the advice of Mr. Putnam Weale and the crowd of self-seeking foreigners now in China, who are clamouring and urging her to take hostile action against Germany, a friendly power against whom she has no “casus belli”, no grievance whatever, merely in order to obtain *bribes* from the Allies after the war,—if China does this, then she will become a nation of cads; and if China becomes such a nation, she is doomed.

I believe it is quite evident that the only protection which China as a weak military nation, has against aggression is that the nations who are stronger than her, should in their dealings with her, place friendship, right and justice above interests. But how can China expect other nations to act in that way if she herself, in her dealings with Germany, ignores these principles? It is true that by acting now as she is urged to do, China will for the moment have the Allies on her side. But suppose that one day circumstances bring it about that one or the other of the Allied Powers, say Japan, finds it incompatible with her interests to be on the side of China, or even finds it to her interests to exploit, destroy and swallow up this country—what will China then have to say? Should China then appeal to friendship, for right and justice? Japan will say to her: “Did you have any regard for friendship, for right and justice in your dealings with Germany? Why, we are treating you just as you treated Germany: we are only looking after our own interests, same as you did in your dealings with Germany.”—Therefore, I say, if China now follows the advice of Mr. Putnam Weale and others and acts like a nation of cads, looking only and exclusively after her own interests, China will be doomed. Mencius says: “If right and honour be put last and profit and interests be put first, then nobody will be satisfied until he has grabbed and seized all for himself.”

On the other hand, if China now follows the advice of General Gordon, the Christian knight and true English gentleman, “Chinese Gordon” as he is rightly called, because he is the only true friend and adviser whom we Chinese have had, if China follows his counsel and sticks to what is just and right, in spite of bribes and threats from Mr. Putnam Weale and other self-seeking foreigners in China, and if she refuses to take any hostile

action against Germany, then China will show herself to be a nation of gentlemen, a nation of gentlemen who put friendship, right and justice above their own interests, above even their personal safety. Now, if in this critical period China will show herself to be a nation of gentlemen, a nation that respects the "*Law of the Gentlemen*", then she will gain the respect of the world, and, in my opinion, the respect of the world will be a better protection for China than any, even the largest, army she will ever be able to raise and equip. Indeed I hold the firm conviction that as China is militarily weak, and as it would take her too long to become militarily strong enough to enable her to successfully resist a powerful opponent, *the one and only thing which can and will save China from destruction, if any thing at all can save her, will be the respect of the world for her.*

Now it seems to me that people nowadays forget that besides arming ourself with physical force, good behaviour with the respect which it inspires, is also a protection for nations as well as for individuals. For what is the chief and principal cause of quarrels and wars among men and nations? It is offence, giving and taking of offence. Solomon says, "A soft answer turneth away wrath: but grievous words stir up anger". Now with good behaviour a man or a nation will certainly be able to avoid giving cause for offence; and among civilised men and nations, no man or nation, however violent, unless thoroughly depraved, will and attack another man or nation, unless that man or nation gives cause for offence, and as for the thoroughly depraved among men and nations, the respect of the others who are not thoroughly depraved, will protect a man or nation against the thoroughly depraved. Indeed it seems to me that it is because the nations in Europe and America did not sufficiently take to heart the simple truth that good behaviour with the respect, which it inspires, is also a protection for nations as well as for individuals, that there has been, before the war, that competition in armament for self-defence which has now culminated in this present world destroying cataclysm. Confucius says, "When foreign nations become aggressive, then you must cultivate civil virtues (文德),—virtues of good manners and refinement, in fact virtues of good behaviour, so as to attract them—to inspire respect in them for you." Therefore I say, if not the only, certainly the best protection for China, is the *respect of the world for her.*

I maintain that if China will now show herself to be a nation of gentlemen, she will gain the respect of the world, and thereby save herself. I will go further and say that if China will now show herself to be a nation of gentlemen and place friendship, right and justice above all considerations of profit, interests or even personal safety, then she will not only save herself, but may even perhaps save the world, and the civilisation of the world to-day. For what is after all, the chief moral cause of the terrible war that is now going on in Europe?—It seems to me that the chief moral cause is that the nations, the statesmen and public men in Europe and America have forgotten the "*Law of the Gentleman*" and, to use Mencius' words, have put right and justice last and profit and interests first, and, this being the case, as Mencius says, nobody will be satisfied until he has grabbed and seized all the profits and interests of everybody for himself.

In my opinion there can be no peace until the nations in Europe and America again recognise the importance of the "*Law of the Gentleman*" and agree to put honour, right and justice above profit and interests. Indeed I will go further than that and say that I am sure there can be no peace in the world until the peoples of Europe and America see the errors of their way and repent, until they recognise that the present terrible war with its horrors, miseries and sufferings is not the result of the wickedness of any one single nation or individual, but only the inevitable result of the brilliant, but false and immoral modern civilisation of Europe, with its new learning, liberty and progress—which foreigners want so much to import into China. One of the fundamental differences between a true civilisation such as we have here in China and a false immoral civilisation such as that of Europe, is this: the latter with its new learning teaches men to place profit and interests first, and honour, right and justice last, whereas the true civilisation of China with its old learning teaches and makes men place honour, right and justice above all considerations of profit and interests.

What a chance China has at this critical period in the history of the world, to show the moral greatness of her civilisation; what a chance for her to show to nations of Europe and America that there is still one great nation in the world, a nation of 400 million souls, who still recognise the importance of the "*Law of the Gentleman*"—a nation that is willing to place friendship, right and justice and

even personal safety, above all considerations of profit and interests. Who knows what influence such an example given by a nation of 400 million people may have upon the world?

The American Emerson says, "I can easily see the bankruptcy of the vulgar musket worship,—though great men be musketworshippers; and 'tis certain, as God liveth, *the gun that does not need another gun*, the law of love and justice alone, can effect a clean revolution." Now China has no armament sufficient even to protect herself, and therefore by interfering in the quarrel now going on in the world, she cannot do any good, but only harm, to herself. But China has in her civilisation what Emerson calls the gun that does not need another gun, the law of love and justice, the *Law of the Gentleman*, and in the present crisis in the world's history, if China will use that gun that does not need another gun which is in her civilisation,—who knows but she may, as Emerson says, effect a clean revolution and help to put an end to the terrible world-destroying war now going on in the world.

Therefore I say that if China will in the present great crisis in the world's history show herself to be a nation of gentlemen, she will not only save herself, but she may perhaps save the world, save the civilisation of the world.

Mathew Arnold, in one of his three Discourses in America, says with reference to a great newspaper prophet of his time: "And when the ingenious and inexhaustible Mr. Blowitz of our great London Times, who sees everybody and knows everything, when he expounds the springs of politics and the causes of the fall and success of ministries, and the combinations which have not been tried but should be, and takes upon him the mystery of things in the way with which we are so familiar, one is often tempted again to say with the prophets: Yet the Eternal also is wise and will not call back his words!—Mr. Blowitz is not the only wise man; the Eternal has his wisdom also and, somehow or other, it is always the Eternal's wisdom which at last carries the day. The Eternal has attached to certain moral causes the safety and ruin of States."

In conclusion I want to say here that Mr. Putnam Weale, who is now taking upon him the mystery of things in Peking, is also not the only wise man; and the future of

China will fortunately not depend upon what clever advice Mr. Putnam Weale may be able to give her, but it will depend entirely upon whether the men at the head of affairs in the Government will seriously and carefully attend to the moral causes to which the Eternal has attached the safety and ruin of states and nations.

AMERICAN MENTALITY.

The truth is, it seems to me, the modern Americans have become unworthy of the institutions which their fathers intended for them. At any rate, the modern Americans, while fetishily worshipping the letter of their Constitution, have lost the spirit of their fathers, those true, early Americans, of whom the American poet says,

And these were they who gave us birth,
The pilgrims of the sun-lit wave;
Who found for us this virgin earth,
And freedom with the soil they gave.

(Papers from a Viceroy's Yamen)

Remembering the words of Madame Roland in the French Revolution, "Oh Liberty, what things are done in thy name," one is inclined to-day, when hearing Englishmen and Americans talk of Humanity and civilisation to say with the noble French woman, "Oh Humanity what things are done in thy name!"—The President of the United States of America, who for the last two and a half years has allowed his people to send shiploads of gunpowder, dynamite, lyddite, and other war materials to Europe, in quantities sufficient not only to kill or mutilate men by the millions, but to blow up humanity and civilisation, has recently called upon neutral nations, yea, even upon poor, helpless China, to do something for humanity and civilisation by preparing to join in that awful orgy of slaughter and devastation which is now going on in Europe! Oh Humanity, what things are done in thy name!"

In an article which was reproduced in the Peking Post of the 21st, of February, Mr. Wilbur M. Urban calls this mental topsyturviness in the nations of Europe and America 'Mentality in War-Time'; and while he thinks that there is every excuse for this impairment of the belligerent mind in Europe, he can find no excuse for this breakdown of intelligence in the American people. But I think that if not an excuse, certainly a very good explanation can be given for this present outburst of hysteria and loss of common sense in the reputedly practical America people, and this explanation is a very simple one.

Carlyle said once in his wrath, "The Americans are a nation of fools". I personally do not think that the

Americans can be called a nation of fools, but I believe that they are a nation of children—of grown-up precocious children.—The reason, I may here point out, why we Chinese and the Americans, both here and in America, take so much to each other, is because we Chinese, as I have tried to show in a book * which I have recently published, are, like the Americans, also a nation of children. But there is this difference between the Chinese and Americans: we Chinese are a nation of children who have lived as a great civilised people for over 3,000 years, whereas the Americans have really lived as a great civilised nation only for barely half a century. I told Dr. Goodnow, the late Adviser to Yuan Shih-k'ai, that in wanting to make a Constitution for China, he should remember that the Chinese governed a great Empire long before America was even discovered. Moreover, we Chinese, having lived so long as a great civilised nation, are, as I have said in my book, a nation of children with the power of mind and rationality of grown-up persons, which is the wonderful peculiarity of us Chinese and makes us unique as a people in the world. The Americans, not having lived so long as we Chinese have, are a nation of pure, simple children, who have not that power of mind and rationality of grown-up persons which we Chinese possess.—Some body who has been in America and knows the Americans well, once said to me: "The Americans are a people without souls." I do not think it is just to say that. But I believe it can with some justification be said that the Americans are *a people with the souls in them not yet developed*, in fact a nation of children whose spiritual nature has not yet awakened.

Indeed, if you will remember that the Americans are really a nation of children, with the souls in them yet undeveloped, you will be able to understand the good as well as the bad traits of the American people.—Emerson speaks of the 'great, intelligent, sensual, avaricious America.' All children, before their spiritual nature is sufficiently developed to feel the need of spiritual wants, are always sensual and avaricious. As to intelligence, the intelligence of the average American is nothing more than what is rightly called 'horse-sense', the intelligence of an intelligent animal. This horse-sense intelligence which the Americans have, it is true, is very keen, and

* "The Spirit of the Chinese People"

what is more, it is a very sound, safe and reliable intelligence, more reliable often than book-learning intelligence, that is to say, when you are dealings with simple objects and things of the material world such as felling trees, killing pigs and making clam chowder. But when you come to deal with such immaterial and complex matters as education, religion, civilisation and international law, this 'horse-sense' of the Americans is apt and liable, as Ruskin has said, to become pure simple and very dangerous *non-sense*. Indeed, I may point out here that the reason why the Americans, despite all their keenness, are of all people in the world a people most easily gulled by quacks of all kinds, is, because the intelligence of the average even the educated, American is merely horse-sense, the intelligence of an intelligent animal.

Again, like all children, especially those who are well fed and have plenty to eat, the Americans are, as a rule, kind-hearted and generous. But the kind-heartedness and generosity of the Americans, like those of children, are never just, steady, measured and continuous, indeed they are often foolish, extravagant and unreliable. You will find a good illustration of the unsteadiness of that kind of kindheartedness which the Americans have, in Goethe's 'Wilhelm Meister'. Felix, the son of the hero of that famous novel, came one morning to his father, crying bitterly and complaining because one of the grooms had cruelly beaten a favourite horse. But in the same afternoon, his father found him taking hold of a live pigeon, twisting its neck and strangling it until the bird was dead.—In the same way, the American people, who send money to China to build hospitals for sick Chinese, who weep over the sufferings of deported Belgians, are capable of lynching negroes and hitching up inoffensive Chinese (vide Ruskin, *Forsclavigera*, letter 13).

In short, I maintain that you can understand the utter silliness of many of the American religious societies and institutions, the noise, nonsense and humbug of American home politics, and the *gaucherie*, childishness and unreliability of American diplomacy, if you will remember that the Americans are a nation of children—of undisciplined, precocious children, with the souls, the spiritual nature in them, not yet developed.

But when speaking of the defects of the mind and character of the American people, I think it very necessary here to point out at the same time that all these defects and faults which one finds in the American people, are

really the defects and faults of badly brought up children. Indeed, even such crimes as the 'hitching up' of inoffensive Chinamen or the lynching of negroes, which have been and are still every year committed by the American mob, are after all nothing but the naughtiness of children, the impulsive, thoughtless acts of children in a passion, and not deliberate acts of brutality of grown-up men with diseased, depraved and ruined moral natures. In other words, the defects in the mind and character of the American people, I want to say, are merely the results of a bad education. *

Take, for instance, one of the greatest faults in Americans—their vulgarity. Ruskin says: "The essence of vulgarity lies in want of sensation. Simple and innocent vulgarity is merely an untrained and undeveloped bluntness of body and mind, but in true inbred vulgarity, there is a dreadful callousness of body and soul, which, in extreme cases, become capable of every sort of bestial habit and crime."—Now the apparent vulgarity of the Americans, of the badly educated Americans, is, as Ruskin says, merely the simple and innocent vulgarity of the untrained and undeveloped bluntness of body and mind. The vulgarity of the English Cockney, and of the French *bourgeois*, ** is, on the other hand, inbred in the bones. In my book 'Papers from a Viceroy's Yamen' which was written after the Boxer trouble, I gave an example of what I call true inbred vulgarity, the vulgarity of the Cockney, which I think it useful to reproduce here:—

"Last summer when Tientsin City was taken by the Allied troops, the telegram to the newspapers in Shanghai announcing this news, thus described the awful state of things in the North: 'Tientsin, 15th July.—Thousands of corpses blister in the streets under the terrible sun. A great part of the city is still burning, and the great glare of the conflagration throws a lurid light on the surrounding country when darkness falls'.—With this telegram, and the thousands of blistering corpses still staring them in the face, the British Community and the British-

* The late famous Frenchman M. Renan says: "The sound education of the people is an effect of the high culture of certain classes. The countries which, like the United States, have created a considerable popular education, without any serious higher instruction will long have to expiate this fault, by their intellectual mediocrity, their vulgarity of manners, their superficial spirit, their lack of general intelligence."

** "J'appelle bourgeois, tout homme qui pense basement."

governed Municipal Council of Shanghai officially decided to celebrate the fall of Peking with painted poles, illuminations and torchlight bicycle rides."

This is what I call inbred vulgarity, vulgarity in the bones of the British Cockney.—At this moment when the English newspapers in China are calling the attention of the Chinese to the petulant 'wrathful' words of the German Kaiser at the time of the Boxer trouble. I think it very useful that the Chinese and the world should also know how the British people in Shanghai, who call themselves the Sons of Vikings, behaved to us Chinese during the Boxer trouble.—The German Emperor had at least this excuse for his wrathful words spoken in a moment of passion: he did not really know the Chinese people. But the British in Shanghai who live amongst the Chinese, have not even that excuse for their display of heartless, brutal, stupid vulgarity, the vulgarity of a people with base and ignoble, or diseased and depraved moral natures in them.

Indeed, when one hears some people, especially Englishmen, speak of the vulgarity of Americans, one should place beside this outburst of brutal British vulgarity to which I have just referred, the behaviour of the Commander of an American man-of-war during the Spanish-American War. On a certain occasion during that war, one of the American ships wrought terrible havoc with her shells on a Spanish ship. The American sailors in their excitement gave a cheer, when they saw how every shot found its mark. But the Commander quietly said to his men: "*Don't shout, boys, the poor devils are dying*"

In my book 'Papers from a Viceroy's Yamen', I said: "That is something which shows the soundness yet of the American nation, notwithstanding the many things one sees in America to-day." I will now go further than that and say that not only is the American nation to-day still organically sound, but, in my opinion, the Americans are, besides the Chinese, the only people in the world to-day who possess the secret of a true civilisation.—Now, what is the secret of a true civilisation?

Emerson says:—"My English friends asked me whether there are any Americans? Any with an American idea? Thus challenged, I bethought myself neither of caucuses nor congress, neither of presidents nor of cabinet ministers, nor of such as would make of America another Europe. I thought only of the simplest and

purest minds and said certainly 'Yes'. So I opened the dogma of no-government and non-resistance. I said: It is true that I have never seen in any country a man of sufficient valour to stand up for this truth; and yet it is plain to me that no less valour than this can command my respect. I can easily see the bankruptcy of the vulgar musketworship, and 'tis certain as God liveth, the gun that does not require another gun, the law of love and justice alone can effect a clean revolution." This American idea of Emerson's, this dogma of no-government and non-resistance, is what I call the secret of a true civilisation. *

We Chinese, I have said, are a nation of children. But although we are children, yet because we have the secret of a true civilisation, we are able to govern a great Empire. In short we are able to keep in peace and order the greater portion of the population of the Continent of Asia, because we have not only this American idea of Emerson's, but we make it a religion, a Religion of good Citizenship, as I have called it. In the same way the reason why the Americans, although they are, like us Chinese, a nation of children, are yet able to hold together the United States of America, to keep in peace and order the greater portion of another great Continent, is because the American people have this American idea of Emerson's, which I say again is the secret of a true civilisation.

In conclusion I wish to say that I should like in the present great crisis in the world's history to call together all *true* Chinese and all *true* Americans, all the simplest and purest minds in both our countries, who still believe in this American idea of Emerson's, who still have in their hearts the secret of a true civilisation which our fathers gave us, to join and help me to say to those countrymen of ours who, as Emerson says, have the tape-worm of Europe in their brains and want to make of America and China another Europe—to say to those vain, selfish, mad, excited men in both countries who are now shouting to go to war with Germany and take part in the terrible slaughter now going on in Europe, to say to them, as the American Commander said to his sailors: "*Don't shout, boys, the poor devils—the poor devils there in Europe, are dying.*"

* Goethe, explaining this dogma of no-government of Emerson's, says: "I am asked which is the best government? That which teaches us to govern ourselves, which makes the government of ourselves by others unnecessary."

HALF HOURS WITH CONFUCIUS.

I.

Confucius said: To acquire knowledge and as you go on acquiring, to put into practice what you have acquired,—is not that one of the pleasures of life? When friends of congenial minds come from afar to seek you because of your attainments,—is not that one of the joys of life? But not to worry, when men do not know you,—is not that the mark of a true gentleman?

Discourses and Sayings of Confucius Chapter I 1.

Confucius here gives the experience of a true scholar, the spirit, temper and attitude of mind a man must have, if he wants to be a true scholar. The true scholar, above all things, must have an undivided and disinterested love for the object of his study in itself and he can know that he has this, if he finds real pleasure in what he studies. Whatever people may say of the defects of the old now discredited system of education in China, under the Confucian dispensation it had, it seems to me, one merit,—the scholar under the old system, if he succeeded in becoming a scholar, was a gentleman; a man who had the spirit of a true scholar. Now that is what one cannot confidently say of the new system of education, the education under the dispensation of the "New Learning" which has come now into China. Dr. Legge speaking of a monumental edition of the Canonical Books with commentaries published in the reign of the Emperor Ch'ien Lung by subscription, contributed by the *literati* and scholars of the time, said that "foreigners should not think meanly of the scholars of China,—the scholars of the old school,—who thus showed that they had real zeal for literature." But the scholars who have been brought up under the new dispensation or have been converted to the "New Learning,"—such for instance, as the present Minister of Agriculture and Commerce, Mr. Chang Chien, who was once the *optimus laureatus* in the Examination, but is now a staunch adherent of the New Learning, these scholars of the New Learning, have now no zeal for literature. but only zeal for railways, coal mines, oil mines, banking and loan making, in fact only for everything which will bring in hard cash.

The scholars of the old school, whatever may be their shortcomings, all of them, had more or less a refined taste, which made them hate a big crowd,—a big crowd with tea, cakes and refreshments in a big hall. One never heard of the scholars of the old school lecturing in crowded public halls with clapping of hands and waving of five coloured flags. The scholars of the old school had their joys only when “friends of congenial minds,—a select and chosen few,—came from afar to seek them because of their attainments.” The scholars of the old school honoured Confucius by studying him and trying to understand him and to live up to his teaching, and not by founding Confucian Societies and shouting and getting every body to shout, K’ung Fu-tzu! K’ung Fu-tzu! To the scholars of the old school, Confucianism was a *religion*, but it was a religion like the religion of the English gentleman who, when asked by a lady to say what his religion was, answered, “It is the religion of all sensible people.” “And, pray, what is that?” asked the lady. “Well,” he answered, “it is a religion which all sensible people have agreed upon not to talk about.”

In fact there is a great change which, with the “New Learning,” has come over the spirit of the scholars in China. Confucius in another place, the *Li Chi* (禮記), said, “I have heard it is good taste to *come* and *learn*, I have not heard it is good taste to *go* and *teach* (禮聞來學不聞往教). Now the scholar of the old school wanted to *learn*, was anxious always only to mature and perfect his knowledge and learning; but the scholar of the “New Learning,” wants to *teach*, is anxious, eager and in a hurry to lecture, to preach, to proclaim the “New Learning” he has discovered, his “system,” his “faith,” philosophy, psychology, or religion. The scholars of the old school, when speaking of education, used the term *hsiao wen* (學問), which means *learning* and *inquiring*. But the scholars of the “New Learning,” have now changed the term for education and called it *Chiao Yu* (教育) *teaching* and *giving* education. The Department of State for education in Peking, for instance, is now called the *Chiao-yu Pu* (Board of Teaching and Giving Education) instead of *Hsiao Pu*, (Board of Learning).

But perhaps it will be said what difference does it make in a name? Well, the difference is this. The scholar of the old school studied in order to qualify himself and

to satisfy the standard required of him. He had to sit up till the late hours in the night burning his dim oil lamp, learning and inquiring from the good and wise of the past ages, and in that way, had a chance of knowing something and of getting some true ideas (to quote Wordsworth's "Excursion").:

"On God, on Nature and on human life,"*
which a true scholar ought to know and have.

But the scholar of the "New Learning" instead of being made to burn his midnight oil in company with the good and wise of the past ages, is now given every encouragement to rush to the brilliantly electric lighted hall of the Confucian Association to tell people how to establish a perfect Confucian education or to the still more brilliantly lighted hall of the Y. M. C. A., to lecture on how to make everybody perfect in social virtues like the speaker himself! Mr. Henry Norman in his book on "New Japan", has a chapter which he calls "A Nation at school." Of the "New China", I am afraid, one cannot say that they are a Nation at school. Of the New China one can only say that they are a Nation building schools, building expensive school houses, everybody building a school for everybody except himself!

The English poet Cowper, speaking of a certain class of preachers of his time thus fervently adjured the bishops,

. O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that *cannot* teach, and *will* not learn.

Now in modern times in China fortunately or unfortunately as one likes to take it, it is not necessary, in order to be a preacher of religion, reform or republicanism, to have a bishop with a mitre on his head, to clap his hands upon your skull. But the consequence is that the preachers of religion, reform and republicanism, in the world to-day have become a motley crowd, good, very good, bad, very bad, and indifferent, just like the basket of fruits one buys from a hawker in the streets of Peking. The chances again are ten to one or perhaps even one hundred to one, that, without the good Bishop with the mitre on his head to exercise some kind of control and direction, the chances are that the very bad, the men with no qualification whatever except a strong lung and a very thick skin, will have a chance of a hearing and success above all others. The Chinese people at the present

* In Chinese 天 (God) 地 (Nature) and 人 (Human life)

moment are especially helpless against the preachers, with the strong lungs and thick skins, of religion, reform and republicanism,—of the “New Learning,” because, as far as I can see, the poor Chinese people have as yet not the faintest idea of what all these things mean. It is said in the Bible “When the blind lead the blind.” Mencius in his forcible way says, “Good men at one time with the *light* in them, brought light to the people (賢者以其昭昭使人昭昭), but now men with the *darkness* in them,—with their humbug and clap-trap, want to bring light to the people (今以其昏昏使人昭昭)”. In short what I want to say here is that the hopelessness of the situation now in China, as far as education goes, is that the scholars of the New Learning that are now in China,—the men who actually are or are to be the teachers of the New Learning in China, are for the most part, men, in the words of the English poet, who cannot teach and *will* not learn.

Now foreigners who are true friends of China and the Chinese and who are really interested in the cause of education in this country should remember that the spirit, temper and attitude of mind which the scholar or student should be put into, is far more important than the knowledge however useful that knowledge may be, which he has to acquire. Here then in this saying of Confucius which I have put in the beginning of this article, you have the true spirit of a scholar, of a gentleman scholar and this spirit may be summed up thus: First, he must have an undivided and disinterested love for the object of his study in itself by finding real pleasure in it; secondly, he must find enjoyment only in the society of men of congenial minds with himself, and not in a society of a big crowd with tea, cakes and refreshments in a big hall; thirdly, he must not worry when people do not know or take no notice of him. Foreigners who are real friends of China and the Chinese, if they will keep this saying of Confucius in mind, when they are asked to give their support to the cause of education, will then be able to give that support to the right men: men with the true spirit of a scholar. For what China wants in this new era to-day, is not so much New Learning, new constitution, new hats or new boots, but a new *spirit*,—the true spirit: the true spirit of the gentleman. For, as it is said of old, “*It is the spirit that quickeneth.*”

HALF HOURS WITH CONFUCIUS

II

Yu-tzu (a disciple of Confucius) said, "One who in his life is a dutiful son and a good citizen,—you will rarely find him to be a man given to resist or defy authority; and men who are not given to resist or defy authority, will never be found given to create disturbance in a State.

The true gentleman devotes his attention to laying the foundation of life. When the foundation is laid, wisdom, knowledge of the Law of life or Religion will come. Now to live as a dutiful son and a good citizen,—is not that the foundation of a life of godliness, the chief end of man as a moral being?"

Discourses and Sayings of Confucius Chapter I. 2.

Confucius always insisted upon the importance of Learning, Scholarship, and Culture. For Confucius was of the same opinion as Lord Bacon who says "Expert, i.e., practical men, can execute and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned." But then Learning, Scholarship or Culture, according to the teaching of Confucius, is not an end in itself, but only means to an end. The true scholar studies not merely to become a great scholar. Even the pleasure and delight which accompany, cheer and reward the scholar in his pursuit of knowledge, are not the chief aim and object of the true scholar in his study. To some one who quoted to him the common Chinese saying "to open a book is always profitable" (開卷有益) Ch'eng Hao, the great scholar and austere Confucian Puritan of the Sung dynasty, answered that the random reading of books without method, aim or object, but merely for the amusement and pleasure it gives us, means trifling with things and the wasting of our souls (玩物喪志)." The one aim and object of the true scholar in his study of books and literature is to understand life, to find out the Law of life and, by that, to learn how to *live*,—how to live the *true* life.

Here then immediately following the saying of Confucius telling us how we are to *learn*, how we are to be true scholars, you have, in this saying of a disciple of Confucius, the essence of the teaching of Confucius as how we are to *live*, how to live the *true* life. Now in order to know how we are to live, we must first

of all, have a clear idea what we are to live for: we must know, as the Christian Catechism says, what is the chief end of man. According to the Christian Catechism, "the chief end of man is to glorify God." That is perhaps very true, if properly understood; but it is vague. The teaching of Confucius here, as we see, is more explicit and leaves no room for misunderstanding. It says "The chief end of man is to live as a dutiful son and a good citizen." Now the real difference between the teaching of Confucius and all the other great religious systems of teaching or Religions properly so called, such as Buddhism and Christianity,—it seems to me, is this. The object of the one, Buddhism and Christianity, is to teach you how to be a good *man*. But the teaching of Confucius goes further, its object is to teach you how to be a good *citizen*. The one, Buddhism and Christianity, tells you that, if you want to be a good *man*, a child of God, you must not think of the world, you must think only of the state of your soul and of your duty to God. The other the teaching of Confucius, says, while it is indeed very necessary that you should think of the state of your soul in order to put it into proper order, you must at the same time think of the world into which God has brought you in order to do the work he wants you to do, and if you want to do your duty to God, you must do your duties to men: your duties as a dutiful son and a good citizen. In fact, religion properly so called, Buddhism and Christianity, is a religion originally intended for men who find that while they remain as *citizens* in the world, they cannot be good *men* and therefore make up their minds to leave the world, and cease to be *citizens* in order to become good *men*. In other words, religions like Buddhism and Christianity are religions intended for men living in hermits' cells in the mountains and in the wilderness and for people living in bungalows in Peitaiho who have nothing particular to do except think of the state of their soul and of their duty to God. But the teaching of Confucius is quite a different thing. It is a religion or system of morality, if you like to call it so, intended for men living as citizens, with, as Carlyle says, "taxes, house rents and botherations."

In a word, Confucianism may be called a *religion of good citizenship*, But people will say, that is not a religion. Perhaps it is not. It is not, I admit, a religion for halo-crowned ecstatic saints. Confucianism is only a religion for ordinary humdrum everyday people who pay

taxes and house rents. But then it is not an easy religion. If it is not a religion for ecstatic saints, neither is it a religion for happy people who can afford to live in Peitaiho. It is, I want to say here, a standard of teaching harder to live up to, than even religions properly so called, such as Buddhism and Christianity. In order to be a good Buddhist or a good Christian, one has only to shave the hair off his head, put on a cassock and enter a monastery or go to Peitaiho; one has only to think of the state of his soul and of his duty to God. But to be a good Confucianist, one has nowhere to go; one has not only to think of the state of his soul and of his duty to God, one has also to think of his duties to men; of his duties to his family, of his duties as a citizen; in fact, his duty—the right and proper thing to do,—to the President of the Republic as well as to his mother-in-law! In short Confucianism, the teaching of Confucius which is a religion of good citizenship, is not an easy religion. What is more, Confucianism, the teaching of Confucius I want to say here, if it has not produced halo crowned ecstatic saints, has done as great and wonderful things in the world as religions properly so called, such as Buddhism and Christianity. Confucianism, although it is, as the learned professor of Chinese in the London University, Sir Robert Douglas says, only “a matter-of-fact system of morality specially suited to the phlegmatic and unspeculative Mongolian mind!” is nevertheless *the* power which more than anything else has kept in peace and order, the greater portion of the population of the Continent of Asia under a great Empire.

Now one of the most astonishing things which has struck me in China to-day is the “cheek” of the people who come with their “New Learning” to China to teach the Chinese people how to be good citizens, how to be perfect in social virtues,—the Chinese people to whom *good* “citizenship” is a *religion* and who have no religion except the “religion of good citizenship”; to teach the Chinese people how to govern the Chinese Empire,—the Chinese people who are the citizens of the most longlived and oldest Empire in the world! President Roosevelt going to Egypt to give lectures to British Statesmen how to govern the British Empire is nothing to it! But of course, one ought not to be astonished at anything in China. For in China, such things as “cheek,” impudence and vulgarity live now, like foreigners, under extraterritoriality. But the funniest part of the thing to me—or the most tragic side of

the story, just as one likes to take it—, in this New Learning wanting to teach the way how to govern an Empire to the people of an Empire which existed before the Roman Empire existed, is that the scholars, the *élite* of the scholars, the intellectual aristocracy of this great Empire not only stand this “nonsense,” but seriously take to and really believe in this “New Learning.” Well, it seems to me, the midsummer madness of the “Boxers” in 1900, is nothing to be compared with the distortion of mind, *dementia*, or enchantment which has come over those queer looking old bottles filled with new wine, whom one sees to day in China masquerading as “imitation Europeans.”

But seriously speaking, it seems to me that if there is one thing which the Chinese people have no need to learn from other people, it is the science of government. The English proverb says “the test of the pudding is in the eating of it.” Now can anybody tell me of any people in the world, ancient or modern, except the ancient Romans and perhaps the British people to-day, who have succeeded in governing a really great Empire; in fact who have had such success in the business of government as the Chinese people? By government, of course, I mean, not building constitutions, assembling parliaments, talking politics and making a great noise, but keeping peace and order in a State.

Now what is the secret of this success, of this wonderful success of the Chinese people in the business of government? The secret is not a recondite one. It is contained in that common saying *Men and not system* or as we Chinese say, 有治人無治法。 In other words the Chinese people have succeeded wonderfully in the business of Government, because, instead of bothering them selves with constitutions, they have gone to the root of the matter in this business of Government; they have tried to learn how to be *good citziens*. The rulers of China, all the great rulers we have had, instead of depending upon elaborate laws, regulations and constitutions, have always depended upon the *right* men they know how to choose. The true function of the Emperors or Head of the state in China, I would like to point out here, is not to *govern*—to occupy, himself with the details of the administration, but to choose, the *right* men: above all, to inspire, to give the right spirit and tone to the men he chooses and to see that these men keep up the right spirit and tone. In a word,

the true function of the Ruler or Sovereign in China, is to be responsible for the *character* not only of the men in the public service, but also of the whole nation. Indeed the function even of the officials in China is not so much to govern as to *form* the character of the people whom he is set over, and by that to make them independent of government. Goethe, when he was asked to say what form of government he thought best, answered: "That which tends to make government unnecessary."

The late Dr. D. F. Macgowan in his survey of the industrial and mercantile life of the Chinese says, "The one notable feature to be observed in this people is their capacity for combining, which is one of the chief characteristics of civilised men. To them organisation and combined action are easy, because of their *inherent reverence for authority* and their law-abiding instincts. Their docility is not that of a broken-spirited emasculated people but results from habits of self control and from being long left to self government in local, communal or municipal matters; as regards the State, they learn self reliance; were the poorest and least cultured of these people placed by themselves on an island, they would as soon organise themselves into a body politic as men of the same station in life who had been tutored in *rational democracy*."

Now if the secret of the success of the Chinese people in the business of government, is the principle of "Men, and not system", which made them concentrate their energies upon learning how to be good citizens, instead of bothering about constitutions. The secret of their wonderful success again in becoming really good citizens is the *inherent reverence for authority*" spoken of by Dr. Macgowan which is the fundamental principle, the foundation of the whole system of education, teaching, religion, "Old Learning," in fact the Religion of Good Citizenship in China. With this inherent reverence for authority, we have always had what Dr. Macgowan calls "rational democracy" in China,—at least from the time of the Han dynasty in the beginning of the Christian era until now. Without inherent reverence for authority, we have now, as everybody can see what may be called "irrational democracy," under the present "mongrel" Republic. Although the form of Government in China has always been a Monarchy, we have never had *Despotism*, although every body now has agreed to say that the Government in China until this Republican era has been a despotic Government. When the people

have the spirit of rational democracy in them, as the Chinese people have always had,—despotism is impossible. The only time there was real despotism in China, was under 'T's'in Shih Huang-ti, the Emperor who burnt the books; and that was because the people in China then were possessed with the spirit of "irrational democracy." Indeed the outcome of "irrational democracy,"—and perhaps too the cure for it,—is despotism; the more the democracy is "irrational", the more terrific the despotism.

In China, I say, we have always had "rational democracy," although the form of government has ever been a Monarchy. The Chinese people have always been a democratic people. Indeed I will even venture to say that as far as I know, the Chinese people,—I mean here the *real* Chinese people, and not the crowd or mob one sees masquerading as "imitation Europeans" in the streets and public offices in China to-day—the Chinese people I say are the only truly democratic people in the world to-day. Professor G. Lowes Dickinson of King's College, Cambridge, author of the famous "Letters from John Chinaman" in his latest book of travels says: "I have never been in a country where the common people are at once so self-respecting, so independent and so courteous. In America, for example, everybody appears to think it necessary to assure you that they are as good as you are by behaving rudely to you. Nothing of the kind obtains in China, for it would never occur to them that they are not as good. There is none of this self-conscious assertion of their rights; still less is there anything of that grovelling servility which one meets everywhere in India. The Chinese man is the *democratic man*. He is already, as far as his attitude to himself and to his fellows is concerned, what *democrats hope the western man may become*." That is why I say that the Chinese people to-day are the only democratic people in the world. The difference between the true "rational" democrat and the false "irrational democrat" lies even in this: the true democrat is a man to whom it never occurs that he is not as good as you are while the false democrat is a man who conscious that he is really not as good as you are, tries by self-conscious assertion of his rights, to show you that he is as good. The true democrat thinks, not of his rights, but of his duty. The false democrat instead of doing his duty, asserts his rights. That is the difference between rational and irrational democracy.

Now what I want to tell foreigners who are true friends of China and the Chinese and who are seriously

interested in the present situation in this country is that the hope of China is *not* Yuan Shih-kai. The hope of China is *not* the crowd of imitation Europeans who give balls and tea parties to foreigners. The hope of China, I want to tell foreigners is, what Dr. Macgowan calls the inherent reverence for authority, the religion of good-citizenship in the Chinese people. The fact that notwithstanding the revolutionary turmoil we have had during the last two and a half years and under a government which has done *absolutely* nothing, except borrowing and spending money and making regulations and promises of reorganisation, notwithstanding all this, that there is still at the present moment, throughout this great Empire, comparatively speaking, peace and order among the people which astonishes foreigners, is due, certainly not to the superlative sagacity, wisdom or any merit of Yuan Shih-kai as many foreigners imagine, but to the fact that the *masses* in China, fortunately, have not lost their inherent reverence for authority, their religion of good-citizenship. In short the hope of China to-day is not Yuan Shih-kai, but this religion of good-citizenship of Confucius. Here then in this saying of a disciple of Confucius which I have put in the beginning of this article, you have the simple enunciation of this religion of good citizenship of Confucius which may be summed up thus: First, the peace and order, the tranquillity and existence itself of a State do not depend upon laws and constitutions, but upon the citizens of that State every one doing his best to live a life of true godliness or to speak in modern dialect, a moral life; secondly the foundation, the essence, of a moral life or life of true godliness, is to live as a dutiful son and good citizen; thirdly, the secret of citizenship, is to do your duty and not assert your rights, to have and show, not suspicion and defiance, but reverence for authority. Mencius puts this religion of good citizenship in one sentence: 'When everybody has love for kindred, and, reverence for authority then there will be peace in the world' (人人親其親長其長而天下平).

Foreigners who are true friends of China and the Chinese, if they will keep this saying of the disciple of Confucius in mind, will then understand the true state of things in China, better than by reading books on China written by clever men like Messrs Backhouse and Bland who naively and actually tell you that the rise and fall of Empires depend merely upon the good or bad character of the servant or valet whom an Emperor or Empress

employs to clean his boots or carry her shawl and umbrella! Foreigners who, will try to understand this Religion of good citizenship of Confucius, will know that peace, order and tranquillity in China does not depend upon the character of an Emperor's valet or Empress' maid servant, but upon all persons living in this country, high and low, foreigners as well as Chinese, doing their best to live a life of true godliness, which means behaving and conducting themselves, doing their duty and not asserting their rights,—as dutiful sons and good citizens. Foreigners who are true friends of China and the Chinese knowing this, will, then instead of tolerating and encouraging, help to put down everything which is against the cause of good citizenship, everything which destroys good citizenship, such as "cheek," impudence, extravagance, vulgarity and ugliness, against which we Chinese at present,—even the few still willing and able to fight.—are helpless and in despair because, these things now calling themselves, "New Learning," progress, liberty and republicanism, in China, as I said, live—like foreigners, under extraterritoriality—beyond the jurisdiction of Confucius and his teaching. In this way foreigners who are true friends of China and the Chinese, will not only assist to restore peace and order in this country, but will also help the cause of true civilisation, true progress and true liberty in the world. For true liberty means, as the French Joubert says, not political, but *moral* liberty, not free men but free *souls*. What China wants, what the world wants to-day, therefore is not merely free country, free institutions, free press or free speech, but free *souls*. The real Chinese word for liberty also means moral liberty and a free soul. When the Chinese wish to say there is no liberty in a nation they say there is no *tao* in the nation (國無道). The word *tao* in the teaching of Confucius is defined as the law of our being and the law of our being again is defined as the Ordinance of Heaven or Law of God. The real Chinese word for liberty therefore means a free soul, the liberty to fulfil the law of our being, and that again means moral liberty, the liberty to obey the Ordinance of Heaven, the Law of God. "*I will walk at liberty, for I seek thy precepts.*" (Psalm. CXIX 45).*

* See Appendix I.

HALF HOURS WITH CONFUCIUS

III

Confucius said:—"There was the Emperor Shun. He was perhaps what may be considered a truly great intellect. Shun had a natural curiosity of mind and he loved to inquire into near topics. He looked upon evil merely as something negative; and he recognized only what was good as having a positive existence. Taking the two extremes of negative and positive, he applied the mean between the two extremes in his judgement, employment and dealings with the people. This was the characteristic of Shun's great intellect"

The Chung Yung or Universal Order VI. *

What is here said of the Emperor Shun in ancient China may be also said of the two greatest intellects in modern Europe,—Shakespeare and Goethe. The greatness of Shakespeare's intellect is to be seen in this: that in all his plays there is not one essentially bad man. Seen through Shakespeare's intellect, such a monster of wickedness of the popular imagination as King Richard the Hunchback, becomes not a villain who makes "damnable faces", not even a really despicably bad man, but on the contrary, a brave heroic soul who is driven by his strong ill-regulated vindictive passions to awful acts of cruelty and finally himself to a tragic end. In fact, the tragedy of all Shakespeare's tragedies, as it is of real human life, is not the misery resulting from evil in man's nature; not the misery of essentially bad wicked men who do not exist except in the imagination of the man of small vulgar intellect; but the tragedy is the pitiful, pitiable misery and suffering of good brave, heroic, noble-minded men who are driven by their ill regulated passions to tragic courses and to a tragic end. Herein then lies the greatness of Shakespeare's intellect.

Now, if seen through the intellect of Shakespeare, a human monster of wickedness becomes merely a man with strong ill regulated passions; the very Devil seen through the intellect of the great Goethe, becomes not a monster of fire and brimstone, not even an evil spirit, but merely a spirit of negation (*ein Geist der stets verneint*), in fact, merely a partial, incompletely developed nature. Goethe elsewhere says: "What we call evil in human nature is merely a defective or incomplete development, a deformity or malformation—absence or excess

* The book known to foreigners as "The Doctrine of the Mean"

of some moral quality rather than anything positively evil." We can see now how deep and true is the insight of Confucius in pointing out in the text above that the true characteristic of a great intellect is ability to see only good and not evil in the nature of things.

Emerson also says: "*We judge of a man's wisdom by the largeness of his hope.*" If this is true, then the prevalence of what is called *pessimism* in individuals, as in nations is a sure sign of the unsoundness, defect or deformity of intellect.

Now the prevalence of pessimism at the present day in the general thought and literature of Europe, I may point out here, is the natural result of the modern system of education—education for everybody, encouraged and supported by the State, which aims at *quantity* rather than *quality* of education—quantity of indifferently educated men rather than quality of really educated men. In short, the inevitable result of a system of education which aims more at quantity than quality, is incomplete *half education*, and the product of half education is an incompletely developed nature. Now, if it is true, as Goethe says, that the devil, incarnation of the spirit which does all the mischief in this world, is only an incompletely developed nature, then it follows that the average product of the modern system of half education in Europe at the present day,—is really *an incarnate devil*. The distinguishing traits of the devil's character, as we know from Milton, are in an active form,—pride, arrogance, conceit, ambition, presumption, insubordination, "having no regard or fear for the moral law" or for anything; and all these qualities you will find in the average product of the modern system of half education, when the man happen to be of a strong and coarse nature. The other distinguishing traits of the devil's character in a passive form are meanness, callousness of feeling, want of natural affection, envy, jealousy, suspicion and pessimistic views of men, men's nature and motives and of things in general; and all these qualities you will also find in the average product of the modern system of half education when the man happens to be of a weak and soft nature.

Now when one bears in mind the fact that the welfare of mankind and the cause of civilization in the world to-day are actually in the hands of really *incarnate devils*, unhappy products of the modern system of half education, with all the characteristics I have shown in

the above,—who form the greater part of the so-called educated and governing class in Europe and America at the present day; when one bears this fact steadily in mind, one ought not to be surprised, that the affairs of the world are in such a mess as can be seen in the “scientific butchery” called war for the cause of civilization which is now going on in Europe. The moral of all this is that the real cause of the anarchy or want of moral social order resulting in a big mess of all public affairs in the world at the present day, is when traced to its root,—*decay, insufficiency, unsoundness of intellect*; and this decay, insufficiency, unsoundness of intellect is the result of the modern false system of State encouraged education or rather half education, which aims more at quantity than quality of education. Therefore, if there is ever to be again true moral social order and peace in the world, the present modern false system of education, of State supported education, must be thoroughly reformed; and the first step towards such a reform must be to *strictly limit the quantity of education*, of would-be educated men, and to improve the quality of the really educated men, this last by saving the money which is now spent in building colleges and universities, as Emerson says, for fools and men who are really unfit for a thorough higher education, and spending that money for the encouragement and support of the few men who are found to be really fit for a higher education in order to enable them throughly and perfectly to complete their education; in fact, to adopt such a system of State education as the Chinese in old times and Japanese in the days of the Tokugawa regime, called 養士 and 造士, support and making of gentlemen. It was the thought of the awful consequences of the unlimited quantity of would-be educated men in the world, which was in Goethe’s mind when in his latter days he was inclined to think that Martin Luther was responsible for putting back the state of civilization in Europe for two hundred years, because Luther, by translating the Bible into vernacular German, prepared the way for the disuse and supercession of the Latin language among the really educated gentlemen in Europe and thus opened the door for *easy education* to the unlimited quantity of would-be educated men to take part in the affairs of the world, with the consequences which we now see.

HALF HOURS WITH CONFUCIUS

IV.

Confucius said:—"Men all say 'we are wise', but when driven forward and taken in a net, a trap or a pit-fall, there is not one who knows how to find a way of escape. Men all say, we are wise; but in finding the true central clue and balance in their moral being and following the line of conduct which is in accordance with it, they are not able to keep it for a round month."

The Chung Yung or Universal Order VII.

As in the preceding chapter the writer of this book, seeing that the anarchy and want of moral social order in the world is due to defect and unsoundness of intellect in men, quotes a saying of Confucius showing the true characteristic of a great whole and sound intellect; so in the present chapter he quotes another saying of Confucius showing the conceit and uselessness of the half intellect of so-called wise men in dealing with the deadlock in private or public affairs—deadlock as if caught in a net, a trap or a pit-fall into which the ill-regulated passions of men sometimes drive their own life or the world.

Thus when the affairs of an individual get into and are in a mess or deadlock, the first thought which will naturally come into the man's head or mind is how to escape, to get out of the mess, out of the deadlock; and in the eagerness and excitement to get out of the mess, out of the momentary deadlock, the man is often, and naturally, tempted, especially if he is a clever man to think of this or that or some clever dodge or contrivance which, instead of getting him out of the mess and deadlock, will only bring him into a greater mess and deadlock. It is for this reason that we often see at the present day that when the affairs of a nation or of the world are in a mess and deadlock there are always men who say they are wise men. who come forward with schemes of reform, learned, laborious, complicated, clever contrivances in the shape of machinery of legislation, taxation, adoption of the gold standard; or more ambitious still, metaphysical and mathematical methods of education, geometrical forms of constitution and, most amazingly wonderful of all, new rules of arithmetic to teach men how to take advantage of their neighbour without cheating him, called systems of political economy. But ignorant all such wise men are with all their

cleverness and learning; ignorant and blind to the plain and simple fact that if you want a man to succeed in the reform of his affairs which are in a deadlock and mess, you must self-evidently first of all tell him how to reform the instrument with which he has to carry out that reform—the instrument, viz, the man himself. If the condition of the man's being, i. e., his character as well as his conduct, his way of feeling and thinking as well as his way of living and acting, is not in a state requiring reform, his affairs would not be in a state of mess and deadlock. But if the condition of the man's being is in a state really requiring reform, as is evident from the state of his affairs, it is surely of no earthly use for you to teach him complicated methods or any method how to deal with his affairs; in fact until the man whose affairs in mess and deadlock, has put to right and reformed himself—his being—it is very self-evident that the poor man is not in a fit state, not to say, to carry out your fine and clever scheme for the reforms of his affairs, but even to see and understand the true and exact state of his affairs which are in a mess and deadlock so as to apply to it any scheme of reform whatever in such a way as to produce any effective or good result.

In other words, before a man or men in a nation undertake to carry out any scheme of reform in the state of his affairs or the affairs of a nation, he must first of all take in hand the reform of his or their own being and person. In short, *moral reform must precede all and every other reform.*

Therefore it is true that for individuals, for nations and for the world, when affairs are in a deadlock and mess there is only one true way of escape, and that way is so simple that, as Confucius says, how astonishing it is that so-called wise men with all their cleverness do not see it; in fact, the way is, in simple language, to get back the evenness of your temper and your calm judgement; to get back your true self, or in the words of Confucius, to find the central clue and balance in your moral being.

Moral reform therefore means simply to get back our true self. When a man or a nation of men whose affairs are in a mess and deadlock once recovers evenness of temper and calmness of judgement—once get back the true self—then and only then he or it will see and understand the true and exact state of his or its affairs. When a man or a nation understands the true and exact state

of his or its affairs he or it will then know what line of conduct to take which will fit with the present state of those affairs in order to bring them into order—into the true order and system of things in the universe; in fact to do what is called morally right and just. When a man has got hold of his true self, which enables him to see and do what is morally just and right, then not only men and things, but the whole universe, governed as it is by the same moral order, by the same order and system of things, will respond and obey; and whatever things are about and around such a man will at once again arrange themselves into a harmonious and cosmic order.

HALF HOURS WITH CONFUCIUS.

V

Confucius said: "A man may be able to renounce the possession of Kingdoms and Empire, be able to spurn the honours and emoluments of office, be able to trample upon bare, naked weapons, with all that he shall not be able to find the central clue in his moral being."

The Chung-Yung or Universal Order IX.

As in the chapter immediately following that in which he describes the characteristics of the great intellect, the writer of this book shows the conceit and uselessness of the half intellect, the characteristics of false Hellenism; so in the present chapter following the one in which he gives the true type of Hebraism, he here again quotes another saying of Confucius showing the characteristics of false Hebraism, the evils and abuses resulting from the loss of balance on the moral, emotional or religious side. The religious history of the world with its manifestation of asceticism and fanaticism proves how truly Confucius has here seized the characteristics of false Hebraism or loss of balance, on the moral, emotional or religious side of man's nature.

Goethe says, "Religious piety (Frömmigkeit) is not an end, but only means wherewith through the most complete calmness of temper and state of mind (Gemütsruhe) to attain the highest state of culture or human perfection." What Goethe here says of religious piety, the highest inculcated virtue of Christianity and Buddhism, is also true of the virtues insisted upon by the Japanese Bushido, viz.,—self-denial, self-sacrifice and valour or fearlessness in presence of pain or death. These virtues insisted on by the Japanese Bushido are also not an end, but only a means to an end. Indeed, as Mr. Matthew Arnold truly says,—“Christianity is not a dead set of square rules of conduct, but a temper, a certain state of mind.” It is perhaps more correct to say that Christianity, Buddhism as well as Bushido, is really only a discipline, a method for the education of the temper and spirit of mankind. This discipline consists in the exercise of certain virtues: of piety in the case of Christianity and Buddhism, and in the case of Bushido, of self-sacrifice and valour. The exercise of these virtues is, as Goethe says, not an end, but only the means to enable a man

or a nation of men to educate their temper and state of mind into a perfect condition, and through that perfect condition of temper and mind to attain the highest state of human perfection, or, as in the case of a nation, what is called the highest state of civilization.

But the disciplinary exercise of these virtues may be carried to excess or carried out in a way which is contrary to and destructive of the end which the exercise of these virtues is meant to serve; in fact, carried out in a spirit which, instead of promoting, injures and destroys the perfect state of temper and mind which the exercise of these virtues is intended to promote and bring about. In such a case the exercise becomes not a good but a harmful discipline. Thus for example, the exercise of self-denial when carried to excess and in a spirit of hatred and defiance as it was with the ancient stoics; in a spirit of militant vain-glory as it was with the early Christians and is now with the modern Salvation Army: such exercise of the virtue of self-denial becomes, when judged from the point of the universal order, not a virtue, but a vice—a sin; because it does not promote but injures and destroys the sweetness and harmony of temper and mind and thereby does real harm to the cause of human perfection, of true civilization in the world. In the same way the exercise of the virtue of valour or fearlessness in presence of pain and death insisted upon by the Japanese Bushido, when carried to excess or exercised in a spirit of hatred and defiance, becomes fanaticism or moral madness which is not a virtue but a vice, a sin, and ceases to be an exercise of true Bushido.

It is indeed true as Ruskin says, that the trade of a true soldier is not the trade of slaying, but of being slain. But the soldier does not wantonly give away his life; he must give his life only for a purpose, for the true purpose for which he becomes a soldier. Now what is the purpose for which the moral man becomes a soldier? Moltke, the greatest modern European, as well as Sun Wu-tzu, the greatest ancient Chinese strategist, both agree in saying that true strategy and tactics consist in winning a battle with the least number of men killed or injured not only on one's own side, but also on the side of the enemy; and that to win a battle by injuring more of the enemy than is absolutely necessary, is bad tactics and bad strategy. We see now the true purpose for which the moral man becomes a soldier and goes to war.

As the true object to be aimed at in a battle—the greatest masters of war tell us—is to render the enemy harmless, so the true purpose of war is to disarm: to disarm savages; to disarm an unreasonable, violent, armed, dangerous madman, or a nation of such men who threaten to injure and destroy moral, civil or social order, the cause of true civilization in the world. The honour and glory of the true soldier therefore does not lie in killing the enemy. The glory and honour of the true soldier lies in his being willing to be slain in trying to disarm the dangerous armed madman. The temper and state of mind, therefore, with which the true soldier goes to war, to the work of disarming the dangerous madman, is the spirit and temper not of anger, hatred, defiance or exultation, but of sadness, sorrow and infinite pity at the inevitability of having to do it. When the true soldier gets slain in trying to disarm the dangerous madman, he dies not with hatred, defiance, thought of vengeance in his heart, but with the spirit and temper of peace and satisfaction for having done his duty, having done what his whole being tells him to be right to do. The true discipline of Bushido therefore does not lie in hardening of the mind and body to the sensibility of pain and fear of death, but in ordering the natural impulses and passion of anger, hatred, and vengeance and bringing these impulses and passions under control and not allowing them to disturb the calm and evenness of a man's temper and state of mind.

The spirit, temper and state of mind with which the true soldier becomes a soldier, goes to war and dies, can be best seen in the life and death of General Gordon. The life and death of General Gordon is the truest exercise of Bushido in modern times. I have said that Bushido is a discipline for the education of the temper and state of mind of a man in order to enable him to attain human perfection. I will add here that the life of the true soldier while he lives is a discipline which is confined more especially to himself, but the death of the true soldier in a right and necessary war is a discipline for his nation and for the world. The spirit, temper and state of mind with which General Gordon faced and met his death at Khartoum, as revealed in his last journals, approaches that highest form of discipline known in this world for the education of the spirit and temper of mankind, viz.,—the discipline of martyrdom called by Goethe the depth of Divine Sorrow. Carlyle says, "Small

is it that thou canst trample the Earth with its injuries under thy feet as old Greek Zeno trained thee; but thou canst love the Earth while it injures thee, and even because it injures thee; for this a greater than Zeno was needed and he, too, was sent."

The moral of what I have been trying to say in illustration of the text above is that the object to be aimed at in moral education—in religious instruction—is not the practice of this or that or any particular virtue. The object in moral education is to promote and bring about a certain temper, spirit and state of mind. The essence and power of Christianity, as indeed it is with all great systems of religious teaching, does not lie in any particular precept such as even the golden rule, much less in the collection of theories, rules of conduct and discipline which men in after times have reduced to a system called Christianity. The essence and power of Christianity lies in the perfect state of temper, spirit and mind in which Christ lived and died. Mencius, speaking of the two ancient worthies famous for the purity and saintliness of their lives and character, who, living in a world of anarchy, amidst militarism and wars for the cause of civilization, rathar than give their consent and approval to that state of things, chose to starve themselves to death at the foot of a lonely mountain,—said: "When people even after a thousand years heard of the spirit and temper of Pe-yi and Shuch'i, the covetous man became unselfish and the cowardly man strong."

I have said that the object to be aimed at in moral education is not the practice of this, that, or any particular virtue, but in promoting and bringing about a certain state of temper, spirit and mind. Now the only one way to promote and bring about that perfect state of temper, spirit and mind, is by coming under the influence of some great religious genius such as those who have given their names to great religious systems of the world, by studying and understanding not only his life, his conduct and his precepts, but his way of feeling and thinking: his temper, spirit and state of mind, in fact, what we Chinese call his tao 道 his way or manner of being or living. I venture, to say, therefore, that for the object to be aimed at in moral education, such a sentence from the New Testament: "Learn of me that I am mild and lowly in heart and ye shall find rest unto your souls"; or, to take a sentence from the sayings of Confucius: "The master is gentle, simple, earnest, modest, humble." (夫子溫良恭儉讓) Such sentences

when properly apprehended and taken in by a scholar, will do more for the education of his moral character, of his temper, spirit, and state of mind than the most exact and rigid set of square rules of conduct about public and private virtue which the most accomplished and erudite professor in Tokio or Berlin can ever hope to draw up. Mr. Matthew Arnold says: "It is a mistake to suppose that rules for conduct and recommendations of virtue, presented in correct scientific statement or in a new rhetorical statement from which old errors are excluded, can have anything like the effect on mankind of old rules and recommendations to which we have been long accustomed, with which our feelings and affections have become entwined. Pedants always suppose they can, but that these mistakes should be so commonly made, proves only how many of us have a mixture of the pedant in our composition. A correct scientific statement of rules of virtue has, upon the great majority of mankind, simply no effect at all. A new rhetorical statement of them, appealing, like the old familiar deliverances of Christianity, (or of the sacred books of China) to the heart and imagination, can have the effect which those deliverances had, only when they proceed from a religious genius equal to that from which those proceeded. To state the requirement is to declare the impossibility of its being satisfied. The superlative pedantry of Auguste Comte is shown in his vainly imagining that he could satisfy it. The comparative pedantry of his disciples is shown by the degree in which they adopt their master's vain imagination."

APPENDIX

I

ANSWER TO ENQUIRER.*

(A Letter to "The Peking Gazette")

Your correspondent "Enquirer" who writes to tell you that my last "Half hours with Confucius" is a "botch," asks "Who is Sinenses and what does he know about it," with the air of a man who knows *all* about it, but unfortunately with a tone of pertness and inurbanity which makes one inclined to think that he knows *nothing* about it,—either Christianity or Confucianism. Any one who has studied or knows anything of the teaching of Christ or Confucius must know that "pertness" and inurbanity are evil spirits. Christ said, "Learn of me that I am mild and lowly;" and of Confucius, his disciples said: "The Master was mild, simple, earnest, modest and courteous". Your correspondent quotes the saying of a recent commentator who says, "There is a fatal tendency, the moment one gets to talking about Confucianism, to run off into indefinite abstractions." I would say there is a fatal tendency in newspaper correspondence to run off into personalities. My first impulse, for instance, after reading your correspondent's letter, was to write and ask you, who is this "Enquirer" that he takes upon himself to say that my translation, of Confucius, is simply a mistranslation. But, as it seems to me that "pertness, personalities, and, inurbanity" are things worse than even indefinite abstractions, I desisted. In fact for this same reason, I have always made it a rule never to answer criticisms or attacks made upon my writings. *Multi, qui persequuntur me, et tribulant me; a testimoniis non declinavi.* But now in this present instance I will made an exception and break my rule. I do this, for a special reason, because I think an explanation is called for why I have ventured in my translation of Confucius in this and other passages, to differ so *totally* from the great Sinologue or Rabbi of Sinology, Dr. Legge, to whom the

* This correspondence arose on the publication of the Half Hours with Confucius No. 2.

Western world, it is true, owes a great debt for having furnished it with the first *complete* translation of the Confucian canonical books or the Chinese Holy Bible; but who, I must at the same time say here, is chiefly responsible, it seems to me, for giving to the Western world, at least the English speaking people, a *wooden* and entirely wrong conception of the character of Confucius and his teaching and, even by the stupendousness of his work, fixing and petrifying as with cement that wrong conception which one now finds very difficult to remove or change. However much one may find to admire in what, to be just, may be called the pioneer work of conscientious scholars like Dr. Legge, Morrison, Remusat and others,—and even of men like Dr. Giles, scholars *without* the conscientiousness of a scholar,—one must at the same time remember the text: "*Be not ye called Rabbi.*" There is, I must say unfortunately a fatal tendency among foreigners who study Chinese and Confucianism not wisely, but too well,—not only to run off into indefinite abstractions—but to become a Rabbi or Sinologue,—a word which, according to Mr. Hopkins of the British Consular Service, is considered by foreigners living in China to be the synonym for the word "fool."

Now in Chinese more than in any other language, one must not translate literally; otherwise the translation becomes not only a mistranslation, but *nonsense*. Every Chinese character is like an element in Chemistry such as oxygen and hydrogen, which when by itself is one substance, but when combined with another element, becomes quite another substance. Take, for instance, the two characters *ming pei* 明白, one character meaning bright and the other white; but when used together, the combination does not mean to *bright-white*, but to *understand*. When therefore an interpreter whom you engage at the Hotel Wagons Lits tells you that the ricksha coolie says he does not *bright-white*, you will know that the interpreter is a bad interpreter. Take again the three characters 天地人 *tien ti jen*. When Dr. Giles translates the passage in the Trimetrical classic 三才者 天地人 as "The three Powers are—Heaven Earth and Man," it makes sense, but is not the *real* sense or meaning. But when you translate the three characters 天地人 as God, Nature and Human life, then you have the full meaning of the Chinese words. The Confucian standard of scholarship says, 儒者通天地人 which, when properly translated, means "a real scholar is one who

knows something about or has true ideas (to quote again from Wordsworth's *Excursion*.)

"On God, on Nature and on human life"—

In the same way therefore I translate the two characters 孝弟 (*hsiao ti*) as "to be a dutiful son and to be a good citizen." The second character *ti*, it is true, means literally and when by itself,—a younger brother. But then from a younger brother, it comes to mean a *junior*; and from junior, it comes to mean when used as an adjective, placing oneself as a junior to every one higher than oneself, in age, in position or authority—in fact submissive to authority or in English, law-abiding. Now what is to be submissive to authority and law-abiding, but to be a good citizen?

Now to test whether a word one uses to translate a character in Chinese is a true translation, one has only to use the same word to translate the same character in different passages and see if so translated, the whole passage makes sense. Let us now apply this test in my present translation of "to be a good citizen" for the character *ti* 弟 to different passages in the Discourses and Sayings. Take the 6th verse of the First Chapter. Confucius there says—"Young men when at home should be dutiful sons (弟子入則孝). when out in the world good citizens (出則弟)" Take again Chapter XIII. verse 20. There Confucius says,—the type of gentleman in the next degree is "one whom the members of his family hold up as a dutiful son and his fellow citizens hold up as a good citizen" (鄉黨稱弟). In fact, if anything is needed to prove that my translation here is not a mistranslation, that passage from Mencius I quoted, will prove it beyond any doubt or cavil. Mencius puts this religion of good citizenship of Confucius in one sentence (人人親其親長其長而天下平)— "Let every man have love for kindred and reverence for authority and we will then have peace in the world." To have love for kindred 親其親 is *hsiao* 孝 i.e. to be a dutiful son, and to have reverence for authority 長其長 is *ti* 弟 i.e. to be a good citizen.

But now to come to the objections which your correspondents have made against my contention that the object of Christianity and Buddhism is principally to teach you how to "be a good man." To "Enquirer" who says we could consider that any one who should be a good *man*, would also be a good citizen, I would point,

not to indefinite abstractions, but to a concrete fact in the case of the young English lady in Ichang two years ago who, when ordered by the Consul on the outbreak of the revolution, to leave the port refused to do so. Now it seems to me that this young lady is a woman whom Christianity had taught how to be a good *woman*, but not how to be a good citizen or citizeness. Indeed if any thing is needed to prove that my contention is not incorrect, the fact that in Christian countries there are two separate and distinct institutions called the *Church* and the *State*, it seems to me, will prove it. The Church is there to take care and see that you become a good *man* while the State is there to take care and see that you become a good *citizen*. In other words it is because a religion like Christianity with its churches cannot effectively teach men how to become good citizens that you have a distinctly separate institution called the State in Christian countries to make men become good citizens. In China as in ancient Rome, the State is the Church and the Church is the State, because we in China have in Confucianism a religion or system of morality, call it what you like, which can teach men how to become good men as well as to become good citizens. In fact the problem in Europe to-day, it seems to me, is to find a system of morality such as we in China have in Confucianism, teaching men how to become good citizens, which has the same force and power which Christianity really has to teach men, even savages, how to become good men.

Let me say, here, that I quite agree with your correspondent Mr. W. P. Thomas that Christianity is a force,—a very great force. Mr. Thomas in his way says Christianity is “a force which binds us back to God.” In my way I say Christianity is a force which awakens the soul, the divine Nature, the Kingdom of Heaven within us. I will even go further and say that the force that is in Christianity as well as in Buddhism is even a great or rather stronger force than the force that is in Confucianism. But then I say this force, this great force that is in Christianity, is a force which has to be controlled, to be tempered by what Matthew Arnold calls the *sweet reasonableness* of Christ which is what Confucius would call *li* 禮 or law of good taste. Unless this force that is in Christianity is thus controlled and tempered, this force, this great stupendous force is liable to make men become *too* good, *too* noble and, in becoming *too* good, *too*

noble, become mad, become *fanatics*. When Festus said to St. Paul, "Much learning doth make thee mad," he was mistaken as to the cause of the apostle's noble madness. Too much learning does not make a man mad; too much learning may make a man become a fool as one can see in the case of sinologues who study Chinese and Confucianism not wisely, but too well. But what really made St. Paul appear to the Roman Governor to be mad, what really made him nobly mad, mad with a noble insanity was the force that is really in Christianity, that force, in the case of the apostle, not sufficiently tempered by the sweet reasonableness of Christ.

In short what I want to say here, is that the force, the great force that is in Christianity is a force which, unless properly controlled and tempered, is liable to become fanaticism, become a force destructive of good citizenship as can be seen in religious wars in Europe and in the Taiping rebellion in China. Indeed, as Matthew Arnold says, there is something anti-civil and anti-social in all but the purest forms of Christianity which made it so hateful to the ancient Romans whose religion was like that of us Chinese, a religion of good citizenship; so hateful to the educated Romans that Tacitus calls it an *exitiabilis supersitio, odio humani generis convicti*; in fact so hateful to the pious and order loving Romans that even such a pure and noble soul as the Emperor Marcus Aurelius persecuted it. But then this noble insanity of men like St. Paul, this even impure fanaticism of the early Christians which the Roman Emperors with all their iron legions could not stamp out, was a force then necessary, necessary in the last days of the old pagan world in Europe, necessary to break up that mass of human putrefaction calling itself the civilized society of the Roman Empire.

The great problem in Europe and America to-day, I say, is to find a system of morality teaching men how to become good citizens, which has the same force as that which Christianity has, in enabling men to be good men, in fact, a system of morality which will become a religion to the people of Europe as Confucianism has become the religion or the equivalent of religion to the Chinese people. But as far as one can see, Europe and America have not yet solved,—are yet far from solving this great problem. The system of morality of August Comte, the sociology and ethics of John Stuart Mill and a Herbert Spencer, have not and will never have the

force that is in Christianity; in fact, will never become religion to the people of Europe as Confucianism has become a religion to the people of China. The only sign and augury of the coming of such a system of morality as I have described, as far as I can see, is the attention which the German people are now paying to the writing and teaching of the great inspired "*Vates*" or poet of Weimar, Goethe. In the writing and teaching of the great Goethe, the people of Europe may find one day, perhaps, such a religion. In short until Europe and America have such a system of morality of their own such as we Chinese have in Confucianism, Christianity is still the one force necessary and the one force holding society together. Indeed I often astonish and shock my agnostic European friends by asking them. "If you take away Christianity from Europe and America, what have you left in those two Continents?" and telling them that to me it seems, nothing but Dreadnoughts, cannons, red-jackets motor cars, aeroplanes, Wagon Lits Hotels, cinematograph shows, tango and fierce well-fed, over-fed *carnivorous animals!*

Let me say here that by Christianity, I mean the Christianity of the Hebrew Holy Bible, the Christianity of Christ and not what one of your correspondents calls the modern "American brand of Christianity" or even the Christianity of men like "Enquirer" who do not know that pertness, personalities and inurbanity are evil spirits. The late Bishop Moule of Hangchow—be it remembered to his honour,—said: "We missionaries are come to China to preach *Christ*"—he means the unspeakable sweet reasonableness of Christ, and not "New Learning." The teaching of the Hebrew Holy Bible,—the teaching, the Christianity of Christ can and will do us Chinese no harm and perhaps in this era of the new Learning with its Dreadnoughts, motor cars, aeroplanes etc., against which the teaching of Confucius seems to be helpless,—the Christianity of Christ, I say, with its sword which Christ promised may even do good. Indeed, when the New China which we see here to-day under the Republic once becomes wholly a nation of carnivorous animals *without tails*, then we will have to throw away Confucius and his teaching,—we will then want Christianity in earnest, we will then want the sword which Christ said he was bringing to the world.

In conclusion, let me say here, that my object in writing the Half Hours with Confucius is not to tell

people what Christianity is. My object is to tell foreigners who are true friends of China and the Chinese what Confucius has to say, what lessons the teaching of Confucius has for us foreigners as well as Chinese, in the present era of New Learning, progress, liberty and republicanism. I am moved to do this especially because I see people who are specially *paid* to teach Christianity, do not seem to be able to tell us what the Christianity of the Christian Bible has to say, what lessons the Christianity of Christ has for us, in this new Republican era in China. That is why I say that Christianity, it seems to me, is a religion which teaches men only to look after the state of their soul, how to be good men and not to be good citizens. I say, again, my object in writing these articles and even in writing this letter is not to tell people what Christianity is, I may very shortly, if I have time, write a book on Christianity, on the modern "*American brand of Christianity*." But then I will not call it Half Hours, but like the late Mr. W. T. Stead who called a book he wrote: "If Christ came to Chicago," I will call my book "If Christ came to the Y. M. C. A. in Shanghai:" a place, I may say, where one sees the noble scions of rich compradores and sons of Chinese quasi-millionaires who make their money by rubber shares playing *ping pong* and giving banquets with money subscribed as *charity* by American millionaires.—*In fact, rich men, "Dives," enjoying luxury supplied by charity.*

But I must stop. This letter is already too long. Talking of religion, however, now in China is contagious like cutting off queues and wearing tophats and smoking jackets.

APPENDIX

II

Law of the Gentleman

To the Editor of

The "PEKING GAZETTE."

Dear Sir,

I have read with great interest Mr. Alfred Sowerby's letter in answer to your challenge to your missionary readers. Standing before the awful cataclysm—the letting loose of elemental human passions in 17 million men armed with the most refined scientific weapons for butchery and devastation, one feels staggered. One asks oneself at this moment: Is there then any hope for the world, for civilisation, for humanity? Mr. Sowerby answers, Yes. He puts the question "Is Christianity then a failure in Europe?" and he says "The answer to that question is that the Christian teachers are striving to make Christ's word and will dominant over the passions and unruly will of men and the work is not yet finished." "Do not," he says, "cast too premature a judgment but wait and you will see the glory of the Lord."

Now all this is very fine; but it is vague and illusory. I think we want something more definite for our hope. Indeed, if anything is needed to show, if not the failure, at least the inefficacy of Christianity as a moral force in Europe to-day, Mr. Sowerby's letter with its vague "wait and see the glory of the Lord," shows it. What is more, I think I can show that it is the vagueness, the inefficacy, the unsuitableness of Christianity as an instrument of moral force in Europe to-day, which has brought about the present awful catastrophe.

The teaching of Christ says "Love your enemies, and whosoever shall strike thee on the right cheek, turn to him the other also." Now such divine meekness no doubt is very sublime and beautiful. But is it practical, and is it reasonable? And if it is not, what is the result? The result is that hard-headed practical men in modern

Europe now with their reason and intellect fully developed—are not like men in their childhood as in Mediaeval Europe, who, as Matthew Arnold says, lived a life of the heart and imagination; hard-headed practical men in Europe to-day either *pretend* to take this teaching of Christ as a guiding moral force or they throw it, and, with it, all belief in moral force away and only believe in brute force. Those who pretend to take this teaching of Christ with their lips, become *Jesuits*; and those who throw it and all belief in moral force, become Militarists, *Anarchists*—in fact, as I often have said, carnivorous animals. Now it is this Jesuitism—the organised Jesuitism called Politics and Diplomacy with its cant about peace and civilisation—and this Anarchism—the organised Anarchism called Militarism, with its worship of the machine-gun, it is this Jesuitism and anarchic Militarism which is at the bottom, the cause of the present cataclysm is the world and this Jesuitism and Anarchic Militarism is the direct result of the inefficacy, the unsuitableness of Christianity as a moral force in Europe to-day—unsuitable and inefficacious because it is unreasonable and impracticable. Confucius said, “I know now why there is no real moral life. The wise mistake moral law to be something higher than it really is and the foolish do not know enough what it really is. I know now why the moral law is not understood. The noble natures want to live too high and ignorant natures do not live high enough.”

Thus we see that the ground for hope for humanity at the present moment which Mr. Sowerby puts in Christianity with its vague “Wait and see the glory of the Lord” is illusory. But is there then no hope for humanity? Yes, there is hope. But to me the true ground for hope for humanity at this present moment is not the “wait and see the glory of the Lord of Christianity” the ground for hope for humanity is the *Law of the Gentleman* of Confucius. But what is this law of the gentleman of Confucius? The law of the gentleman of Confucius in plain language means simply *Play the game*.

Now Christianity says “You must love your enemies; you must not fight and go to war.” But Christianity with this, as we have learned, only makes men become Jesuits and this Jesuitism has produced this awful war. But Confucius “If necessary, you must go to war: only you must go to war like a gentleman and you must fight like a gentleman,—in fact *you must play the game*.” To go to war like a gentleman you must go to war for a right

cause. But what is a right cause? I can not tell you that. But I will here give an example of a going to war for a *wrong cause*.

The Chief of a family in power in Confucius' native State was preparing to commence war against a feudatory principality within that State. Two of his disciples who were in the noble's service came to see Confucius and told him of it. Confucius said to one of these disciples, "Is that not your fault?" "No," replied the disciple. "It is my lord, our master who wants the war. We, who are only his servants, do not desire it." Confucius then said—"There you are wrong. When a tiger or a wild animal escapes from its cage or when a tortoise, shell or a jade gets broken in its case—who is to be blamed?"

"But now," argued one of the disciples, "this principality is strongly fortified and is within easy reach of our most important town. If we do not reduce and take it now, it will in future be a source of anxiety and danger to our sons and grandsons."

"Sir," answered Confucius "*a gentleman hates one who makes excuses when he ought to say simply, 'I want it.'*"

To fight like a gentleman again means that you must know that the true object of war is not to kill and destroy, but *disarm*. Von Bunsen in his Memoirs says "Moltke regarded the battle Koniggrätz not as a victory for him but as a defeat. He has only one notion of a battle and that is to *capture, not to kill an enemy*. A dead enemy does not count with him. He shoots only to capture and every man killed is a leaf taken from the victor's chaplet."

• In conclusion what I want to say in answer to Mr. Sowerby's letter is that my hope for civilisation and for humanity at this present moment is not in the wait and see the glory of the Lord of Christianity, but in the *Law of the gentleman* of Confucius, in the Religion of PLAY THE GAME.

APPENDIX

III.

Eine Bismarckfeier in Peking.

Am Donnerstag den 1. April, ist die hunderste Wiederkehr von Bismarcks Geburtstage auch im Wagons Lits Hotel in Peking von einem kleinen Kreise deutscher Residenten in China festlich begangen worden. Unter den Gästen war Herr Ku-Hung-Ming und, von dem Gastgeber Herrn Dr. Arnold aufgefordert, einige Worte über den Begründer der deutschen Einheit zu sprechen—so, wie sich das Bild Bismarcks im Geiste eines auf der Höhe universeller Geistesbildung stehenden Chinesen darstellt—hielt Herr Ku Hung Ming, nachdem die Gläser auf das Wohl von Kaiser und Vaterland geleert worden waren, folgende eindrucksvolle Rede, die wir weiteren Kreisen nicht vorenthalten dürfen:

“Meine Damen und Herren; Es ist mir schon eine grosse Ehre, an der heutigen Festlichkeit teilnehmen zu dürfen. Wie kann ich aber meine Anerkennung über die ganz unerwartete Ehre aussprechen, die unser verehrter Gastgeber mir soeben durch die Aufforderung erwiesen hat, über den grossen deutschen Mann zu sprechen, dessen Geburtstag wir heute feiern? Ich weiss, dass ein Dilettanten Gelehrter wie ich ganz unfähig ist, Ihnen die Charakter-Erhabenheit dieser grossen, welthistorischen Persönlichkeit zu schildern, noch weniger, die ausschlaggebende Wirkung ihrer Lebenstätigkeit auf die Geschicke von Europa zu beschreiben. Aber, ich werde meine Bescheidenheit bei Seite legen und, dem Wunsche unseres verehrten Gastgebers Folge leistend, über Bismarck ein paar Worte sprechen. Ich tue dies, weil ich immer ein Bewunderer des grossen deutschen Reichskanzlers gewesen bin, seit der Zeit, als ich noch ein junger Student in Deutschland, ihn in Berlin auf der Strasse, von Angesicht zu Angesicht gesehen habe. Wie der lateinische Dichter sagt—*Virgilium tantum vidi!*“

Nun meine Damen und Herren, zuerst will ich Ihnen sagen, dass Bismarck als der reine, echte, wahre Vertreter des deutschen Geistes vor mir steht. Was ist aber der deutsche Geist? Ich gebe in kurzer Zeit ein Buch heraus, worin ich den Versuch mache, den chinesischen Geist zu schildern. Heute, im Andenken an den grossen Mann, werde ich den Versuch machen, Ihnen eine Schilderung des deutschen Geistes zu geben, wie er mir vorschwebt. In der grössten Rede, die Bismarck in seinem ganzen Leben gehalten hat, in der grössten Rede, seit Martin Luther im Wormser Kaisersaale seine welthistorische Rede hielt, welche die Völker Europas gehört haben, in dieser Rede sagt Bismarck: "Wir Deutsche fürchten nichts als Gott". Nun, wenn ich mich bemühe, einen passenden Ausdruck zu finden, um den deutschen Geist richtig und treffend zu bezeichnen, kann ich keinen besseren finden, als die mächtigen Worte Bismarcks.

Also der deutsche Geist ist ein Geist, der Gott fürchtet, ein Geist der nichts fürchtet als Gott.

Aber, wird man mich fragen, "was heisst Gott? was heisst Gott fürchten?" Bei den Hebräern des alten Testaments hiess Gott Gerechtigkeit; Gott hiess das Recht und Gott fürchten, hiess, sich vor Ungerechtigkeit, vor Unrecht fürchten. Bei uns Chinesen aber heisst Gott Ordnung. Der Philosoph der Sung-Dynastie Chu Hsi sagt "Tien chih li yeh" 天即理也 Also wenn wir sagen, dass die Deutschen ein Volk sind, welches Gott fürchtet, so meinen wir damit, dass die Deutschen ein Volk sind, das sich vor aller Ungerechtigkeit und Unrecht, vor aller Unordnung und Zuchtlosigkeit fürchtet. Mit anderen Worten, die Deutschen sind ein Volk, welchem alle Unordnung und Zuchtlosigkeit verhasst sind. Das meinte auch Bismarck mit den Worten „die Deutschen fürchten nichts als Gott.“

Nun, weil das deutsche Volk diesen Geist hat, ist es ihm meines Erachtens auch gelungen mehr für die Erhaltung der modernen Staatsordnung und Kultur von Europa zu tun, als irgend ein anderes Volk von Europa. Ich brauche nur zu erwähnen, dass es das deutsche Volk war, das die Reformation in Europa eingeführt hat, welche die reinen und kostbaren moralischen Eigenschaften des Christentums wieder herstellte. In neuester Zeit, seit der französischen Revolution ist die Staatsordnung und Kultur Europas oft von einem ins Masslose übertrie-

benen Radikalismus bedroht worden; und es war das deutsche Volk, welches die Staatsordnung und Kultur Europas vor dieser Gefahr gerettet hat. Mit anderen Worten, ich bin der Meinung, dass das, was es heutzutage an Zucht und Ordnung im Staats- und Familienleben Europas gibt, die Völker Europas dem deutschen Volke mehr als irgend einem anderen zu verdanken haben.

Ich sage, dass das deutsche Volk mehr für das Hervorbringen und die Erhaltung von Zucht und Ordnung in Europa getan hat, als irgend ein anderes Volk, weil die Deutschen ein Volk sind, welches Gott fürchtet; ein Volk, welchem alles Unrecht, alle Zuchtlosigkeit und Unordnung verhasst sind. Nun möchte man fragen, mit welchen Mitteln hat das deutsche Volk alles das getan und geleistet, worin es sich vor anderen auszeichnet hat? Viel Menschen der modernen Zeit darunter auch manche Deutsche, meinen, dass das deutsche Volk alles dies getan und geleistet hat mit der Macht der deutschen Waffen, mit dem deutschen Militarismus. Ich bin nicht dieser Meinung. Ich bin vielmehr der Meinung, dass die Mittel, womit das deutsche Volk alles das getan und geleistet hat, nicht in der Macht des deutschen Militarismus, nicht in der Macht der deutschen Waffengewalt besteht. Ich bin sogar der Meinung, dass das deutsche Volk soweit ich beurteilen kann, nicht ein kriegerisches, nicht ein Krieg liebendes Volk ist. Das deutsche Volk wollte ich sagen, liebt den Krieg nicht an und für sich, wie die Engländer den „Sport“ lieben! Das deutsche Volk geht in den Krieg nur, wenn es kein anderes Mittel finden kann, um Zucht und Ordnung in der Welt herzustellen, weil es nichts fürchtet als Gott.

Ich sage wieder, das die Mittel, womit das deutsche Volk alles das getan und geleistet hat, nicht Militarismus, nicht Waffengewalt, nicht Derbheit, nicht materielle Macht sind. Welches sind denn aber dann die Mittel, welche das deutsche Volk gebraucht hat, das zu erreichen, was es geschaffen und geleistet hat? Ich sage die Mittel sind: Deutsche Echtheit, deutsches Pflichtgefühl, deutsche Treue und deutsche Tapferkeit. Das sind die Mittel, womit das deutsche Volk alles das getan und erreicht hat was es für die Welt vollbracht hat:

Also, wenn wir den deutschen Geist richtig und genau auffassen wollen, müssen wir nicht nur sagen, dass die Deutschen ein Volk sind, welches nichts fürchtet als Gott, wir müssen auch hinzufügen, dass die Deutschen

ein Volk sind, welches geboren ist mit diesen vier reinen echten deutschen Eigenschaften: Echtheit, Pflichtgefühl, Treue und Tapferkeit. Das—sage ich—ist der deutsche Geist. In diesem Sinne dann meine ich es dann auch, wenn ich sage, dass der grosse Fürst von Bismarck der reine, echte, wahre Repräsentant, das Symbol des deutschen Geistes ist. Also, im Andenken an diesen grossen, wahren, echten deutschen Mann, dessen Geburtstag wir jetzt feiern, wollen wir, meine Damen und Herren, bei diesen vier Eigenschaften des deutschen Geistes im Gedanken verbleiben: deutsche Echtheit, deutsches Pflichtgefühl, deutsche Treue und deutsche Tapferkeit. Es lebe wer sich tapfer hält! Meine Damen und Herren, ich bitte Sie im Andenken an den grossen Fürsten von Bismarck Ihre Gläser zu leeren“.



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